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Chronicle

Home News.—At Lincoln, Nebraska, on August 18, the Democratic nomination for vice-President was officially tendered to Governor Charles W. Bryan and was accepted by him. In his address of acceptance,

Democratic Activities

Governor Bryan laid down the issues and principles on which he intended to wage his campaign. He signified that he understood the reasons which led up to his selection, "one from the heart of the great Middle West," as vice-Presidential nominee, namely, that "the Democratic party recognizes the importance of agriculture as one of the basic industries of the nation." There was in his speech, much of the traditional applause of party and policies; but he was specific in declaring himself the friend of the farmer and the wage-earner. After affirming his allegiance to the Democratic platform and paying tribute to Mr. Davis, he launched into an attack on the Republican administration with the assertion that "honesty, efficiency and economy in governmental affairs, municipal, State and national, are the need of the hour." He acclaimed the equality of women, not only in politics but in "employment, compensation and jury service." He stressed the need of protecting child life and endorsed the Child Labor Amendment. He

pledged his party to use "all its energies to the outlawing of the whole war system." But the great burden of his speech was devoted to a consideration of the agricultural interests. These, he said, have suffered disastrously during the Republican administration; by the acceptance of the Democratic platform they will gain a most complete and practical relief. Among the reforms he considered essential were the reduction of the high tariff, relief from the deflation policy of the Republican party, lower railroad and water rates, development of waterways and water power, better and more uniform warehouse laws, cooperative marketing facilities, an export marketing corporation, passage of the Reclamation act of 1924 and equitable taxation. All of these measures, he contended, are outlined in the Democratic platform. He advocated the strict public control and conservation of all natural resources, the efficient enforcement of the Prohibition Amendment, and declared strongly against private monopolies as "indefensible and intolerable."

Speaking at Seagirt, New Jersey, Mr. Davis created a sensation by an open denunciation of the Ku Klux Klan. This was the first address made by Mr. Davis since his speech of acceptance and his repudiation of the Klan was more surprising in that it was delivered in Monmouth County, where the Klan is reputed to be strong. Mr. Davis stated that in his acceptance address he had already affirmed his personal belief in the great guarantees of religious freedom and religious toleration, and that it was his purpose to state these truths in language plain enough to leave no room for doubt or misunderstanding. He declared:

If any organization no matter what it chooses to be called, whether Ku Klux or by any other name, raises the standard of racial or religious prejudice or attempts to make racial origin or religious belief a test of fitness for public office, it does violence to the spirit of American institutions and must be condemned by all those who believe, as I do, in American ideals.

He then challenged President Coolidge to be equally frank in this matter. "I venture, here, now," he said, "to express the hope that the nominee of the Republican party will see fit by some explicit declaration to join in entirely removing this topic from the field of political debate." In the course of his address, Mr. Davis laid stress on the issue of honesty in Government, charging the Republican administration with responsibility for dishonesty in high public office; he condemned the Fordney-

McCumber Tariff Act, and denounced the foreign policy of the present Government.

General Charles G. Dawes was officially notified of his selection as the Republican candidate for vice-President on August 19, at Evanston, Illinois. In characteristic fashion,

*Notification of
General Dawes*

General Dawes prefaced his acceptance address by declaring that "this is a campaign of brass tacks, not bombast." After a few words of praise for the Coolidge administration in its governmental economy and tax reductions, he stated that he would speak, at present, of but three issues: the Constitution, the League of Nations and the World Court. Concerning the first of these, he declared that "a formidable attack had been launched on the fundamental principles of our Constitution and elemental things like that must be fought out." The Republican party, the party of progressive conservatism, he continued, has taken its stand firmly upon the Constitution of the United States and all know where it stands. Its chief opponent is "a movement of untried and dangerous radicalism." He specifically denounced Robert M. LaFollette as "leading the army of extreme radicalism," and ridiculed the Democratic party "with one conservative and one radical candidate on its ticket, hoping to get votes by avoiding the issue." Turning to the League of Nations, he stated that "however noble may have been its intentions," it did not make clear that "it did not encroach upon the sovereignty and power and right of independent decision of the United States." He complained that, though it was rejected by the people in 1920, the Democratic party was trying to bring it back again through a public referendum "for which there exists neither law nor procedure." Concerning our foreign relations, he laid down two fundamental principles of guidance: the first, that the sovereignty and independence of the United States must not only be preserved but likewise recognized by all other nations; the second, that the United States must meet its international duties unflinchingly and must help towards universal peace and progress. He showed how the foreign policy of the Republican administration had been based on these principles, and instanced the Washington Conference, the American participation in the reparations problem and the Administration plans in regard to the establishment of a World Court.

While political experts are remarking that thus far the Democratic and Republican campaigns have been somewhat lethargic, they have noted the active efforts made

*Progressive
Campaign*

in the organization of the various groups and parties that have pledged support to Senator LaFollette. State machinery is being set up and candidates chosen, so that, by election time, the third party is expected to be functioning throughout the country. Announcement has been

made that Senator LaFollette would begin his public campaign by a speech at Washington on Labor Day, this at the request of labor leaders. The endorsement of Senator LaFollette's candidacy by the American Federation of Labor has been officially made known to him and in his letter of acknowledgment he denounced the two older parties because "they have deliberately chosen to entrench themselves in defense of vested rights and privileges." He stated that he, in his new movement, had chosen "to fight aggressively and without compromise for human rights."

Czechoslovakia.—The fourth great Congress on Reunion was held at Velehrad in Moravia from July 31 to August 3, 1924. Mgr. Francis Marmaggi, Apostolic

*The Congress
on Reunion*

Nuncio to Prague and special legate of the Pope to the Congress, delivered to Archbishop Prečan of Olomouc, in whose territory Velehrad is situated, the Brief sent by the Pope for this occasion. From the beginning the object of the Velehrad congresses on reunion was to give to representatives of the Orthodox East an opportunity to become acquainted with the Catholic West, and by impartial study of controverted questions to prepare the way for the removal of the schism among the churches. In his Brief the Pope expresses his special satisfaction with the Congress and its aims, and repeats his wish that members of the clergy of the non-united churches be also invited to these gatherings to become thoroughly acquainted with Catholic doctrine and to see that it substantially agrees with the teaching of both the Eastern and the Western Fathers and of the ancient Councils.

Russia proper was not able to send Orthodox representatives, but the Russian exiles were represented by a group of men of note, chiefly laymen, among whom Mr. Nicholas Klimenko of Paris, a writer and journalist of repute, expressed his conviction that the differences between the Church of Rome and the Oriental Churches are not so much dogmatic as historical, psychological and political. For that reason, he concluded, the problem cannot be solved in the field of dogma, but rather by mutual acquaintance and understanding. The opposite current of thought found its expression in the letter of a group of Russian Orthodox religious thinkers of Paris, led by Protophoretus Sergius Bulgakov. In their message they greeted the Congress, and wished it God's grace and blessing, but also set forth their dogmatic and other objections against a reunion. The greatest present obstacle in the way of mutual understanding, they claimed, lay in "Uniate proselyting among Russian exiles. That leads to closing the ranks and, instead of *rapprochement*, to self-defence."

Those who took part in the Congress are convinced that it was entirely successful so far as under present circumstances could be hoped, and that it is an important milestone in the endeavor for reunion, though the goal is still

very far. Among its 350 members were 20 Bishops. Of these 10 were from Czechoslovakia, 6 from Yugoslavia and 4 from Poland. Thus all the Slav nations, with the exception of the Bulgarians, were represented and there were present scholars from very many European countries. Particularly large and important was the attendance from Poland.

On Sunday, August 3, the last day of the Congress, Velehrad saw for the first time since the days of St. Methodius, who died here in 885, the consecration of a Bishop of the Slav rite, Mgr. Peter Gebej. Thus the union of the Catholic East with the Latin West was made still more impressive by the participation of Uniate priests of the Greek and the Rumanian rites at the new Bishop's first Pontifical Mass. The influence of the new Bishop, who is a Ruthenian patriot and knows his flock and its religious and secular needs very well, will doubtless help to tranquilize the religious difficulties in Carpathian Russia, where wild Orthodox propaganda has of late done so much mischief, and will have good effects even beyond it. The new Bishop's predecessor, Bishop Papp, has resigned and retired to Hungary, where he will continue in charge of that part of his former diocese which is situated in present Hungary. Thus a delicate question regarding the Uniate hierarchy in the Eastern corner of Czechoslovakia has also been solved. The Holy See has given still further proof of its paternal care for the Uniates of Carpathian Russia by appointing Bishop Basil Takac, with residence in New York, for the Catholics of Carpathian Russia of the Slav rite who have emigrated to America. At the same time, and in the same manner, the American Slav Uniates from Galicia, Poland, have received their own Bishop, with residence in Philadelphia, Bishop Constantine Bohacevskij.

The results of the Congress, as they can be surveyed, are the following: (1) The Apostolate of SS. Cyril and Methodius, which by prayers and alms assists the work done towards reunion, is, in accordance with the wish of Rome, to be extended to the whole world, whilst for the present at least retaining its centre at Velehrad. It is to be in close touch with the Roman Congregation for Oriental Affairs. (2) The Congress can for the present claim no tangible direct results for reunion, but the real and active interest shown by many Russian exiles is a noteworthy fact. It also served to make plain the untiring efforts of the Holy See for the alleviation of the distress of unhappy Russia and of her Orthodox Church, and showed what has been done for the Russian exiles in Belgium, France and elsewhere. Moreover it revealed Rome's respect and care for the Eastern rites, of which both the Uniates and the Orthodox are so jealous. This is producing a deep and favorable impression. (3) For the first time religious leaders of various nationalities have come together on a greater and really international scale for the purpose of reunion. The gain derived from this is very great. Intermediate congresses are desired and foreseen for other countries, while the gatherings at

Velehrad are to be repeated every three years. (4) But the most important feature of the Congress was its official recognition by the Holy See. The former congresses, and especially the presence at them of the few members of the non-united Eastern Churches, were regarded in some ecclesiastical quarters with more or less suspicion, and men capable of giving great assistance were keeping aloof. Now, after the Pope sent his special legate to the Congress and addressed a Brief to it in which he praised its aims and expressly urged the invitation of the clergy of the non-united Eastern Churches, all suspicions must be discarded and the congresses on reunion will have, it may be hoped, a glorious future.

Egypt.—Minor disturbances continue to occur in Khartum and Shendi as well as in the immediate vicinity of Port Sudan. In the latter part it is reported that martial law has been proclaimed and that British reinforcements have been despatched. When the secretary of the

Egyptian Legation in London presented to the Foreign Office a note protesting against the recent British action in Egypt and the Sudan, he was informed of a communication made to the Egyptian Government at Alexandria by the British Acting High Commissioner. In the Egyptian note, complaint was made not only about the movement of troops and warships, but also that the British authorities have made certain expressions of loyalty to King Fuad punishable offenses. The British note declares, in substance, that in view of the recent rioting by men of the Egyptian railway battalion at Atbara and Port Sudan and the consequent damage of property, the British Government holds itself responsible for the maintenance of order in the Sudan and intends to support the Sudan Government for that purpose. It states, furthermore, that the British Government regards the rioting as a direct result of exaggerated Egyptian claims in respect to the Sudan and of the attacks made in the Egyptian Parliament and press on the British administration there. In conclusion, the note resents the inference conveyed by the Egyptian communication that British troops had opened fire at Atbara, and expresses surprise that Egyptian officials should lend themselves to misrepresentations of this kind. In answer to this communication of the British Acting High Commissioner, the Egyptian Cabinet has authorized the publication of its version of the Egyptian note. The statement declares that the acting Prime Minister had no desire to convey a wrong impression concerning the facts of the Atbara or Port Sudan incidents and had endeavored to give an exact account of the affairs. Since then, the Egyptian Government has published a further report on the Sudan incidents in which it is stated that troops other than British had been sent to Atbara and that no British troops were present when fire was opened on the mutinous Egyptian railway battalion.

Dispute Over Sudan Mutiny

France.—The London Conference which lasted exactly a month, July 16 to August 16, was no sooner over than France made a gesture which proved to the world that

*France Withdraws
Troops*

she was prepared to live up to the spirit and letter of her promises made in the Conference. It will be remembered that as a concession to the Germans for the year's occupancy of the Ruhr, Herriot had promised to withdraw French troops from certain towns of strategic position that had been occupied outside that region. Accordingly, on August 17, Premier Herriot in conjunction with War Minister Nollet and Premier Theunis of Belgium gave orders for the evacuation of the towns of Offenburg and Appenweier in the Province of Baden. This action gave great satisfaction to both England and Germany. However, Prime Minister MacDonald took what seemed to be an uncalled for and imprudent step just at this moment which diminished to some extent the good feeling with which the successful close of the Conference was greeted in France. In a letter to Herriot he recommended that the French hasten their withdrawal from the Ruhr, diminishing the time of occupancy to even less than the one year agreed to in the Conference.

In spite, however, of nationalist opposition, the outcome of the Conference was accepted with satisfaction in Paris, and the Premier upon his return from London

*Herriot Acclaimed
in Paris*

was greeted at the Gare St. Lazare by thousands who stood an hour in the rain to catch a glimpse of him. The opposition maintained that this demonstration had been organized for the occasion. The Premier was beaming with happiness and announced immediately the great success of the London Conference. His praise for Premier MacDonald was great and he predicted great satisfaction for France in new conferences at Paris and at the sessions of the League of Nations in Geneva. On Tuesday, August 19, the French Cabinet approved the results obtained at London and on the following Thursday parliament met for discussion of ratification or rejection of the whole affair. That afternoon Premier Herriot faced both chambers in defense of the Conference, affirming that the results represented the best that France could obtain, and that if these were rejected France would be forced into a condition of complete isolation, abandoned even by Belgium. He announced that shortly there would be a conference in Geneva on security and another on allied debts. A third conference, this time with the Germans, would take place in October for the purpose of drafting with them a beneficial commercial treaty.

Then the opposition took a step which brought to light the relative strength of Premier Herriot's support in Parliament. It made a motion that the debate on the

*Debate on
Ratification*

London Conference be suspended for the moment and handed over for settlement to the Foreign Affairs Com-

mittee. The vote which followed gave 320 against the motion and 209 in favor of it. In the Senate the result was 177 in favor of the Government, as against 109 of the Opposition. This test vote therefore confirmed the opinion held generally that Herriot would receive a substantial majority in favor of ratification. The hostile leaders in the Chamber, however, affirmed that they would be able to muster a still greater opposition vote. For an hour and a half at this meeting of Parliament, Herriot addressed the representatives of the people of France. He described in sanguine accents the great success of the London Conference and represented it as the dawn of a new era, the beginning of a brighter day in which the glowering spirit of war and international friction would be entirely dissipated. This speech was warmly received by the left, coolly by the right, and rudely interrupted from time to time by the fierce opposition of the Communists. The following day discussion on the Conference continued, the results meeting with warm praise or bitter opposition according to the political affiliations of the speakers. The strongest opposition came not from the Nationalists, but from the Communists. Cachin led the assault in the Chamber and Margaine criticized severely the Dawes Plan.

Ireland.—Prior to the opening of the Tailteann Games, circumstances did not seem overpropitious to their success. Subsequently, however, the Irish press has expressed itself

*De Valera and
the Tailteann
Games*

as well pleased with this revival of the historical festival known as the Aonach Tailteann. Just at the time scheduled for the inauguration of the Games, the boundary dispute had reached its crucial phase and grave anxiety was felt as to the result; in addition to this, Dublin was gripped by a strike of the municipal employes and serious inconvenience was feared. Nevertheless, the festival was largely attended and many notable foreign guests and visitors were present. The Republicans took no part in the revival. In answer to many inquiries as to the Republican attitude, the Sinn Fein Publicity Bureau issued a statement from Mr. De Valera in which he said that the decision arrived at some months ago not to participate in this year's Games remained unchanged, and that this was binding on all Republicans. Mr. De Valera took occasion to declare that the true aspirations of the Irish people are for complete independence and against all form of foreign domination or interference, and, that they will soon make this once again manifest beyond the possibility of a misunderstanding, all Irish Republicans confidently believe. Accordingly, he stated that the Republicans await the day when the Tailteann Games can be truly what they were intended for, when the Republican Government three years ago took the initiative for the restoration of a grand rally of the whole Irish race and the outward expression of rewon freedom.

A Momentous Decade

J. A. M. RICHEY

DURING the World War and the earlier years of that reconstruction period in which we still find ourselves, it was generally conceded that a comprehensive history of the war could not be written for at least a quarter of a century. Probably this was true, even with respect to its immediate results, the temporary economic, social and political effects which continue. What connection may exist between the causes and effects of the World War and the promulgation by our Government for Mobilization Day on September 12, we need not inquire, but may remark in passing that the month set apart for the meeting of the League of Nations and an agreement as to the final terms for reparations and peace, is not an auspicious occasion for such a "military gesture" as Governor Bryan has termed it. Nevertheless, at this end of the ten momentous years, it is possible to look back and examine causes in the sequences of the salient events.

What part the Hague Peace Tribunal and international conferences, prior to the War, may have played in paving the way for the great cataclysm; what prearrangements may have foreshadowed events through certain secret alliances; what understandings were up the sleeves of groups of diplomats; what influence the kings of finance and steel magnates may have exercised, all this can be left till all their secrets are out. But one is reminded of a certain obstinacy between peace preachments and bellicose enactments. Is it possible that while the Hague was persuading the world that the very thought of war was impossible, there was really a different conviction in the hearts and minds of those who so persuaded us? Or was it a case of man proposing and God disposing? God is not mocked without responsibility and reparation. The Belfast builder of the Titanic asserted God could not sink it, and on its maiden voyage it went to the bottom. The Hague told us that war could not be any more, and the greatest of wars ensued.

Yet, apart from their remote motives, and even their proximate impulses, facts and events have a way of speaking for themselves, and already there have been found men bold enough to essay the causes of the World War.

Such an assessment of the blame for the War was given in *Current History* for May, "In a Revised Judgment Based on all the Available Documents" by Harry Elmer Barnes. The article begins by quoting Section VIII of the Treaty of Versailles, which provides that Germany shall acknowledge her responsibility for the War and for all the losses and damages to the Allies and associated governments, on the basis of which the latter erected their claim to reparations. He says:

Some have supposed that Germany by apparently acquiescing in this charge of full and complete guilt in regard to the outbreak of the War, finally and for all time clinched the argument of the Allied Powers in regard to her sole responsibility. Such a position could hardly be held, however, by anyone familiar with the methods of the Allies during the Peace Conference. . . . It was, indeed, a case where the prosecution simply contented itself with the assumption of the guilt of the defendant and was not required to furnish proof. . . . In the light of these obvious facts it is plain that the question of the responsibility for the outbreak of the World War must rest for its solution upon the indisputable documentary evidence which is available in the premises.

In his lengthy article, Professor Barnes, who by the way occupies the chair of historical sociology in Smith College, reviews the pre-war situation and then, severally distributes the responsibility for the World War among the principal nations involved on either side. Professor Barnes seems quite analytical and fair, and concludes:

The importance of the problem today is to be found in the undoubted fact that our attitude with respect to desirable European policies is determined more than anything else by our views of the responsibility for the calamity of 1914.

What light, then, do the facts—the sequence of events—throw upon the question? It is well known to all that the assassination of the crown prince of Austria and the failure of Serbia to make acceptable reparation caused Austria to declare war on Serbia about a month later, on July 28. The following day, July 29, Austria began to bombard Belgrade, while Russia began mobilizing 1,250,000 men on the Austrian frontier. On July 30, Germany sent a twenty-four hour ultimatum to Russia to cease mobilization. Russia replied with a definite order for mobilization and for this reason, on August 1, Germany declared war on Russia.

Up to this point, it would seem, Germany had no intention of going to the aid of Austria. The occasion for war existed exclusively between Austria and Serbia, Serbia having supplied the *casus belli* in the assassination of the crown prince of Austria, as stated. The fact that Germany demanded of Russia that she withdraw the mobilization order seemed equivalent on her own part to a pledge that she would not interfere. The determination of Russia to aid Serbia necessitated the entrance of Germany, as the ally of Austria, into the War.

At this juncture the secret alliances became operative. As soon as Germany knew she had to fight Russia, she was aware that she must cross swords simultaneously with France, unless France would consent to remain neutral. Hence Germany requested France to remain neutral, and France refusing, on August 3 Germany went to war with France. Belgium refused Germany her only passage to

the French battlefield, consequently the invasion. Germany now asked England to remain neutral, but England gave her ultimatum against the invasion of Belgium. On August 4, Bethmann Holweg regretted the necessity of going through Belgium, but asserted that Germany was fighting "for her existence," and so Germany declared war on Belgium for refusing peaceful transportation. Consequently, as early as August 4, Germany and Austria found themselves arrayed against the three most powerful nations on earth and two lesser powers.

One need not seek further for the tangible foot-prints which mark the way into the World War. The Holy Father, Pope Pius X, foresaw the consequences and died of a broken heart, many assert, on August 20, Benedict XV being elected on September 3. Turkey, Italy, the Near East and the Far East became involved and, finally, the United States; then the World War came to fully justify its name; there were few countries which did not participate, and none which were not in some way affected by it.

During those initial processes which made the war a World War, one fact appears to stand out with a fair degree of clearness, and that is that Germany tried, in the first instance, to confine the war to Austria and Serbia, and then, in turn, endeavored to keep Russia, France and England out of it, the Central Powers always being at a disadvantage numerically when these demands were made. So far as the facts, in themselves, speak, this is what they say. Those who are able to trace motives and dissect diplomacy may have another tale to tell. Such an attempt was made by Anne O'Hare McCormick in the *New York Times Magazine* for August 3. In a rather brilliant article at the expense of royalty under the title "There Were Giants In Those Days" she attributes a motive which may have more than a semblance of truth in it, while she appears to lay the blame in a general way upon the principal governments participating. We may venture one quotation:

Less than fifty persons, all told, knew anything about what was going on behind the scenes between July 23 and August 1, 1914. Less than fifty persons, representing the courts, chancelleries and Foreign Offices of six nations, arranged the swift preliminaries for the call to arms that stupefied the world during the early days of August. It was a secret perfectly kept from all the doomed, a world-beating diplomatic "scoop." Except for a few protest meetings in Austria after the murder of the Archduke Ferdinand there was never what by any exaggeration might be construed as a rising or demand for war upon the part of any people. If ever there was a government-made war, representing no popular sentiment, accompanied by no press propaganda, incubated in the best manner of the old diplomacy, it was the conflict manufactured out of the crime of Serajevo to test the European balance of power.

In reviewing the first steps in the World War, they are seen to have followed one another so rapidly as to suggest impulse rather than deliberation, and yet, perhaps, too rapidly to be without the deliberation of mature motive. One can never tell what thoughts are at work in the minds

of diplomats. A *World* editorial on August 3, remarked:

Of the forces that set the armies marching, . . . the war-weary world has had no end of stories. This much may be said for them: with each telling empty gaps fill in. Now a confidential memorandum turns up in an unexpected corner; now a diplomat remembers what was more convenient to forget when war was near at hand; now a message meant for Czars is turned up by a Commissary who ran a baker's errands when the ink was wet, and finds its way into the press of twenty different nations.

Meantime, the rank and file among the nations are asking why it takes so long in these high-speed days to bring about a normal readjustment. Who is obstructing the paths of peace? Is it the international financier? Is it the want of statesmanship? Is it sheer stupidity? The answers to these questions may be more attainable if the international deliberations of the next few weeks result in something definite, tangible and acceptable to all concerned. When a practical, economic and social peace shall be seen to be moving towards a secure realization, then will the demand for the real reason for it all begin to be satisfactorily supplied, for never was there a ten years in history which needed explanation more than the last decade. With that explanation may there be built up in the hearts of all men a desire for the Peace of Christ in the Reign of Christ, till all the perished thrones shall become the Kingdom of the Lord's anointed.

Is the Klan a Religious Issue?

PATRICK H. O'DONNELL

THE political leaders that are lacking in courage, and they are numerous, and the controlling organization of the Ku Klux Klan are working to the common purpose of branding the Klan as a religious issue, and one that should not be discussed in national politics, or in the adjusting of national affairs. That is certainly a new doctrine in American life.

The Klan issue is in no sense religious. Moreover, the founders of the Constitution did not hesitate to announce the fundamentals as to God, even though it was necessary to deal with the religious aspect of national belief. Religious rights and privileges were set out in the fundamental law of the land by the founders with as complete definiteness and clarity as any other doctrine of American freedom. It was not without purpose that they laid the lines of political power to run parallel, not to conflict with religious belief and the right of conscience. There is no doubt that the announcements were made by the founders and fathers, because they had seen the catastrophes that had come to other peoples and nations on account of joining civil power with the clear rights of the Church and individual. Hence, as they tried to stamp out the discard of ages by limiting civil power in matters religious, they certainly expected, if those provisions of the Constitution were ever assailed or efforts made to abrogate them, that the peoples for whom the Constitution was written and by

whom it was adopted, would not hesitate to re-affirm faith in that sacred document and to assail its enemies and drive them from their nefarious and dangerous attacks upon human rights as contained therein.

Great statesmen since that time have not hesitated, when that document was assailed on a purely religious question, to sound the warning and take their position on the side of right and justice and fundamental law. On August 24, 1855, Abraham Lincoln wrote to Joshua F. Speed, of Kentucky, as follows:

You inquire where I now stand. I am not a Knownothing; that is certain. How could I be? How can anyone who abhors the oppression of Negroes be in favor of degrading certain classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation, we began by declaring "that all men are created equal." We now practically read it, "all men are created equal except Negroes." When the Knownothings get control of this country, it will read, "All men are created equal except Negroes and foreigners and Catholics."

When it comes to this I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure and without the base alloy of hypocrisy. I am ever your friend. A. LINCOLN.

No statesman of the present day should sound a less patriotic note or take a less firm stand when we are beset on all sides by an organization infinitely more dangerous, entirely non-religious and purely traitorous, than was taken by President Abraham Lincoln more than half a century ago.

The Ku Klux Klan is a purely political body, as was evidenced by its activities in the two major conventions and its activities in the State politics of many of these United States. It is a political organization based upon no economic law, no foreign policy, no fundamental rights of men, no doctrines that appertain to a free people: it has organized a voting strength bound by corrupt principles of religious bigotry, racial hatred, place of birth, nationality and the lower and baser elements of human nature that awaken a prejudice. With that prejudice organized, the Klan seeks to put into force the identical doctrines that are prohibited in the United States by its Constitution and have been condemned by every pure-minded patriot from that day to this.

The Klan assumes to speak for the patriotism of this country, and, therefore, claims to be representative of the great majority of the nation, as the majority is at least non-Catholic; and because it pretends to be a spokesman of Protestantism, the timid politician and the Klan leader beg us to keep away from it, as it is bringing religion into politics.

What religion is brought in? Certainly not the Catholic belief, or the Jewish belief against which they fulminate so strongly. The history of the last three years shows that the weight of the Klan's infamy rests upon Protestant shoulders and that the society is the enemy of Protestantism. This fact is palpable to any observer and is beyond dispute or cavil. Hooded knights direct their wrath by terrorism, against the Negro, the most helpless of all our

people. The Negro group is fewer than twelve millions in America, and it is Protestant by a vast majority, and whatever else may be said about the Negro, he is a devout believer and a sincere worshiper. The Ku Klux Klan, therefore, persecutes a race, denies it every right that it is entitled to by the Constitution, and having tried to strip that race of religious and political rights and debase its members as Protestant and American, it does not lie in the mouth of the Ku Klux to say that it represents Protestantism, and that the Klan is a religious issue.

If the Klan is a religious issue and is directed against Catholics, it is strange, but true, that the States of the Union that are Klan-ridden are States almost exclusively Protestant. Can the klansman deny, or can any of his sympathizers deny that Oklahoma has been a hissing and a byword in America on account of the actions of the Invisible Empire? It has been judicially and definitely determined that there were 3,500 outrages, ranging from assault to assassination of both men and women, and it has not yet come to public life where a Catholic has suffered at the hands of the Ku Klux Klan. Fiends, in the name of Protestants, have stood over men and women and lashed them into insensibility; or, in some cases, murdered them, or applied acid to them or committed other outrages against them, but so far as the records show, Catholics have escaped their fury. Hypocrites in the name of Protestantism have inflicted untold miseries upon men and women who seek consolation in Protestant denominations.

The records of trials in klaverns show that klansmen have defied courts of law and usurped their functions and that their sentences have been followed by scourgings and assassinations directed not against members of the Catholic Faith; their victims now fill Protestant graves, or if alive denounce the hypocrisy of the Klan in their appeal to red-blooded Americans to unmask the treasonable band and rebuild American liberty.

One more thought: Catholics took high place in building the temple of justice in which we all dwell. None but Catholics, soldiers, scholars and ecclesiastics penned and won the Magna Charta. If it is a blessing to the world, then it is an honor to the Church whose sons achieved it.

Our colonists were the first and the best to teach tolerance to other colonists. They were the first and most courageous to declare for separation against England, and the heroes who came from Europe to help us carve our way to freedom, such as Kosciuszko, Pulaski, Barry, Moylan and Lafayette brought with them the light of our faith and the consolation of our creed, and when America, by the combined efforts of all under the new regime which now shelters us, accomplished a severance of Church and State, freedom of worship, equality before the law and universal liberty, our coreligionists look back through the years and know that we have made our full contribution to the noble achievements that have given us this glorious heritage. Protestantism was there sharing honors with all

others, but for the last century and a half Protestantism is in the majority in all branches of government and could by popular suffrage destroy the very foundation of American liberty and religious right. But Protestantism has seen fit to sustain it in all its vigor; therefore, Protestants can claim that they were at the laying of the foundation stone of American freedom and have helped maintain that edifice from that time to this.

When it is declared that Klanism is a religious question let it be said: "Yes, it is an assault on Protestantism as it appears in the black race; Protestantism as it appears in the victims that have been outraged and assaulted; Protestantism as men live in Protestant States, and Protestantism as Protestants have maintained liberty and the Constitution and the laws of the nation." And Protestants will undoubtedly not be found wanting at this late day.

The Russian at His Devotions

E. M. ALMEDINGEN

IF we wish to get glimpses of a poor Russian parish, we would do best by selecting some tiny village, lost in the tree-and-corn-covered spaces of Middle Russia, where the bi-annual episcopal visitation is a very undesirable actuality, but where the little wooden, shabbily, yet neatly decorated Church is filled to the utmost on Saturday evenings and Sunday mornings. Peasants begin their weekly devotions by going to vespers on Saturday evening, when a village-trained choir drowsily chants the appointed psalms, and a deacon drones litanies in a voice suggestive of the famous Russian river singers, whilst the priest comes out in the middle of the service, after the reading of the Gospel, and the congregation kiss the sacred book and receive the priest's blessing. This is the supreme moment of vespers. A week is well finished, and a Sunday well begun, when the Saturday blessing is duly received. Few people remain till the end of the service. Generally they disperse after the Gospel-kissing ceremony. They give their weekly alms to village beggars at the church door, and also leave some coppers with the verger for his Sunday drink, which is a very big feature of the village Sunday. Then the worshipers turn on their home trek. They have not taken any active part in the service, probably it is difficult for them to understand the very language, for the Old Slavonic, when droned by priests and deacons, is rather difficult to make out even for the *lettrés*. Moreover, peasants are not very conversant with the services of their Church. They mark the Gospel moment, yes, and bow their heads whilst it is being read, and they also kneel when the choir sings our Lady's antiphon for the week, but this is practically all. They use no books of any kind. Even those who can read, few as they are, would in most cases deem it preposterous "to carry books into the Church," as "the pagan Germans do." Books pertain to the priests, it is for the people to listen, even though they do not understand anything. They recite one tiny vocal prayer, repeating it over and over again: "O, Lord have mercy upon me a sinner." Their part in the service, externally speaking, amounts to numerous prostrations, signs of the Cross, and, though the service may be going on all the time,

still every ikon on the half-dazzling-with-gold, half-dark, with sober paint, *ikonostas*, must be kissed, however crowded the church is.

There was much pushing and hustling and jostling in a Russian village Church of a Saturday evening. But nobody minded. They seemed to be willing to bear all this vicariously, communally; a candle lit by any member meant something for the community too; an ikon kissed by one with a fervent wish might benefit the whole congregation.

Vespers invariably close with the second antiphon to Our Lady, an Eastern equivalent of the "*sub tuum praesidium*" in most cases, and then the Church is darkened and locked by the ever-grumbling verger, to be opened again on the following morning, when women in white and brown shawls, dazzlingly-hued kerchiefs on their heads, and brightly colored aprons, will bring their newly-washed babies to pray to "the dear little God," and men will stealthily cross the sacred threshold, filling the tiny Church with the smell of their tar-varnished boots.

And the liturgy begins, the long Eastern liturgy, with its endlessly-repeated litanies, slowly droned out by the majestic deacon. The service is still lengthened by the frequent inefficiencies of the unskilled, if fervent choir, who will be losing their music-books at every turn. The congregation are solemnly standing, or rather, swaying backwards and forwards, right and left, for ikons must be kissed, and candles must be lit, of a Sunday morning, too. The same jostling and pushing and hustling continue.

The congregation are intent, if not on the service, then on their own devotions. They are incessantly crossing and prostrating themselves, murmuring inaudible prayers, hardly ever following the actual trend of the service. They love their own way of speaking "to the dear little God."

Yet kneeling was habitual whenever mention of the imperial house was made in the litanies, and also when prayers to Our Lady were sung by the choir. When the Slavonic *Ave Maria* is chanted, every self-respecting peasant will immediately fall on his knees. But it is doubtful whether any of them realize at all what is actually

going on there, behind the heavy gilt door of the *ikonostas*, which screens the sanctuary from the Faithful, that heavy gilt door over the laced upper part of which a heavy silk curtain is closely drawn.

Certainly, when the great moment comes, and the choir intones the majestic hymn, "We Chant Thee, Our God, we thank Thee, and we pray to Thee, for Thou art our God," whilst the Consecration is going on, hardly anybody will kneel down. Rather, they all are in eager expectancy, for soon after, a really momentous event comes on, Communion of children.

It is a touching picture indeed, to see mothers carrying their babies up the chancel steps, when the priest comes out with the Chalice, and the deacon gives to the Faithful the solemn signal to approach. Babies are mostly frightened, some of them being quite small, just infants in arms, and the very sight of the gorgeously attired, stern-looking bearded man, scares them still more, and they begin to cry. Thus the solemn awe-inspiring words of the ante-communion prayer are curiously intermingled with the hurried soothing whispers of mothers, anxious to tranquilize their infants.

And then they are communicated. Each mother brings her baby up, and the deacon lifts up its face, and softly queries its name of the mother. And the priest repeats the usual formula: "God's servant N., I communicate thee with the purest Body and Blood of Our Lord, for the remission of sins, and unto life eternal." Then there falls a hush in the Church, and all jostling stops. All are held in reverence. Adults communicate only once a year, at Easter, to fulfil the precept of the law, when they must previously go to Confession. But children are "angels;" they "never sin," and thus every good mother takes care that her babies should receive Holy Communion at least once a month.

Infants may be communicated even when they are six months old. Generally, this practise ceases when children reach the age of eight, are able to go to Confession, and follow the Easter example of their elders. Children's communion brings the Sunday service to its close.

Those are the two central factors of Church life in a village, Saturday evenings and Sunday mornings throughout the year, and of course on all the festivals, which are numerous, and their vigils as well. But during the week the Church stands closed, and people do not come very near the priest, unless it be the crying emergency of sickness or death. In general, the priest is available for necessary ceremonies, hardly ever for any spiritual advice.

When a Russian peasant dimly feels the need of direction and guidance, he will sling his haversack over his shoulder and cheerfully tramp miles and miles of weary road to the nearest monastery. To the monk will he turn for the needs of his spirit, not to his parish priest.

Of course, there are other Church events barring "mere Sundays." There is Lent, with its really exquisite devotions and daily services in its first and fourth weeks.

There is Easter, with its "Christ is risen" cry flung along the village streets, and red eggs and yellow cakes, and snow-white curded cream brought to the Church and sprinkled with holy water. Finally, there are all those wonderful summer festivals, beginning with St. George's day, the patron of good sowing, and finishing with the so called Third Saviour, or Transfiguration, when fruit and flowers are blessed, and when one can lawfully begin to eat apples and grapes.

But the symbolism of all these things is, so to speak, created within the peasant's own soul, and the Church has not done much outwardly towards helping him to know them better and to love them more strongly. It is true that the peasant would not begin any task without previously asking the Church's blessing, if not permission for it. But this was largely superstition, for if he began his autumn labors without a special *Te Deum*, he would feel morbidly certain that his next year's crops would rot. All his Church devotions, when not perfunctory, were greatly imbued with the same spirit.

The priest's attitude towards his flock was in most cases accentuated by his financial dependence on them. He had to take money from them, else he could not live, but he could hardly keep himself in the position of a superior, least of all, a spiritual superior, under those circumstances more or less degrading to his state. During Lent, he would hear their confessions, and give them absolution, listening all the time to the tinkle of coins falling in the confession dish, being uncomfortably conscious that after all his Easter holiday very largely depended on the number of absolutions given by him throughout Lent. The priest had few opportunities of getting to know his flock from the outside. Both parties felt a mutual distrust, and this prevented a free and unfettered intercourse. The priest in most cases would be most ignorant of preaching, and the peasants were far from eager to listen to sermons. Of religious instruction there was none, and though children were taught their catechism when they went to schools, this was done very negligently, and their ignorance of the very rudiments of their religion was appalling.

Of course there were scores of brave and fervent men all over Russia who were zealous to bring their flocks out from that "pool of stagnation" which was in all reality the "Holy Synod Orthodoxy," but those had few opportunities to exercise their better judgment, and to have their ideas realized, for the actual condition of things was greatly favored by the Government in whose interests it lay that the peasantry should be kept in the greatest possible ignorance of things spiritual as well as temporal.

Swamping the Life-boats

FLOYD KEELER

A PROTESTANT Episcopal paper, the *Living Church*, makes the following announcement in one of its recent numbers:

An ordination of unusual interest and significance took place in Trinity Church, Princeton, N. J., on July 11, when Bishop Matthews advanced to the priesthood three ministers of the Magyar Reformed Church in America. This crowns three years of effort and conferences, and completes the affiliation between the Magyar Reformed Church in America and our own.

Our readers may recall that at the outset of these negotiations I called attention to their real meaning, and at the time predicted just this outcome. It is one of the signs of the times and is a matter fraught with great significance in the religious history of this country. Moreover, it affects other parts of the world as well, and remote as its connection with us may seem, it affects the relations of the Catholic Church with numerous non-Catholic organizations.

Time was when Protestantism really represented a "protest." Its leaders objected to one thing or another in the Catholic Church, principally denying its supreme authority over the conscience of men, and they voiced these objections by "protesting" against them. The name fitted the character, and no one was in much doubt as to which camp he was in. It is true that in England where the relation of the State Church to Rome was a moot one for many years, the idea did not crystalize quite so soon as it did on the Continent, and this produced that peculiarity, the "Anglo-Catholic" whose existence is so little understood, but whose attitude colors much more than his own fraction of a sect. Indeed, it might be said that he has affected practically the whole non-Catholic attitude, for today almost all Protestantism concerns itself a great deal less with protesting its own particular brand of heresy than it does in trying to "get together" on a basis of "greater efficiency" or something of that sort, according to the terminology of the day, all of which, in the last analysis means that it is groping for some sort of all-inclusive "catholic" ideal, however far from "Catholic" ideals it may still be.

It is not so long ago that separate denominations were defended on the ground of differing temperaments among the people, and it was almost an axiom that every separate nation would have its own "Church," whether strictly speaking "national" or not. Now all that is changed and we find that the Episcopal Church—once considered the abode of the socially elect, especially of those of English descent, is now reaching out in every direction and Italian, Greek, Rumanian and Magyar are being sought out in a way which does us, to whom these folk mostly belong, no credit by comparison. But in this they are not attempting the impossible. The "Book of Common Prayer" in its pure, unadulterated form is English to the core. Its "exhortations" remain as Anglo-Saxon in Italian or Spanish as they were in the original, and consequently are far from the genius of the Latin race. Hence with these "missions" little or no attempt is made to convert the "foreigners" into staid, respectable Protestant Episcopalians, to whom "Morning Prayer at 11" is sacred. Services adapted to their needs and customs are given

them. St. Rosalia was not an English saint, but since many of our Italo-Americans hail from Sicily, Italian Episcopalians conveniently adopt her as their patron also. Indeed, this habit of taking in everybody's saints and rites is one which Catholics do not understand, but which has become a commonplace in the Episcopal Church, and while it lays them open to the charge by Catholics that they are playing in bad faith, it is really not this at all, but simply their idea of "accommodating" themselves to the needs of a particular congregation. Be that as it may, and its full explanation would take more space than is at my disposal, they are making considerable progress in their work of affiliating non-English speaking peoples with themselves. As witness the event of which we spoke at the outset. Here is a set of persons who differ from Anglicans in almost every conceivable point. Yet their ecclesiastical body is now a sort of "uniate" organization with the Episcopal Church, these men at their ordination having been raised both at this time (July 10) to the diaconate and the next day to the priesthood, the candidates promised conformity to "the doctrine, discipline, and worship of the Magyar Reformed Church in America in affiliation and communion with the Protestant Episcopal Church in the United States of America."

We are told further in the same article:

This Hungarian affiliation is the outcome of the desire on the part of a group of their ministers, missionaries from the Reformed Church of Hungary before the war, to secure full orders, and to set up in this way in this country, a Church independent of the home Church, and it is announced to be the first constructive step in bringing together the divided members of the Christian flock, not by absorption into the Protestant Episcopal Church, but by restoring to them what they lack of orders and sacraments.

What then is the importance of all this? In the first place, it puts Anglicanism and Continental European Protestantism into a relation not hitherto sustained by either. Whatever claim Anglicanism may have to "orders and sacraments" is now possessed by these "uniate" Hungarians, and the way is opened whereby various other bodies may unite with them on the same basis. Secondly, it will be recalled that several official declarations affirming the validity of Anglican orders have recently been made by Eastern Orthodox bodies. Will these Magyars be considered true priests by the Orthodox, in Hungary, for instance, and what is more, do they want to be? For remember, Orthodoxy possesses and postulates a true sacrificing priesthood in the sense understood by the Catholic Church, while Anglicanism certainly does not set up such a claim officially though some Anglicans do so hold. Hence it is important to know just what the Magyar Reformed Church expects to teach in this regard, and what its relations will be to the "Hungarian Reformed Church" whose ministers have seen no necessity for supplying their "orders," and how they will be regarded by another remnant—"a few congregations who are independent and watching and waiting to see what this new relationship means."

Lastly, it remains to be seen what this inclusion will mean to that body of Episcopalians—not a small one, either—who are earnestly looking towards some *rap-prochement* with Rome. I feel quite certain that these partially assimilated Protestant groups do not accept the full Catholic sense of the "orders and sacraments" they are receiving from their Anglican friends. How then will the group which for lack of a better designation one may call "pro-Roman," reconcile their defective grasp with the official position which would be necessary before anything like a "corporate return" could be hoped for? This idea, which is after all a dream, has well been compared to one's line of conduct in leaving a sinking ship. Will one, it is asked, refuse to leave an unseaworthy craft simply because his companions refuse to go? Must he wait for them to be aroused to the danger? In this case, too, not only does he who delays endanger himself, but he bids fair to see the life-boats taken and swamped by a set of strangers who he did not even know were on board.

If anyone in the Anglican fold has any idea that Rome may be, after all, the right place, my advice is that he had better come before the situation is hopelessly muddled by foreign Protestants and take his place in the ark of safety while the life-boats to get him away from his leaky vessel are still in fairly good order.

Austrian Industry

M. POKORNY

IF during wartime an inhabitant of another planet had suddenly come to our country, he would certainly have considered us queer people. Everybody was as busy as could be in spite of hunger and illness. Chimneys smoked, and new manufacturing halls were built. But for what? It was all for the service of destruction and man-killing. When the final smash came, and it came unexpectedly at last, that gigantic war-industry was suddenly brought to a standstill. Stunned though we were by the blow, some of us had fortunately enough presence of mind left to begin at once the work of reorganization and reconstruction. It was hard work indeed to have all those chimneys suddenly smoke for peaceful purposes. Yet it was done and now we can see the good fruits of the work accomplished by those courageous and industrious men and women.

One of the most striking examples of this sudden change are the works of Steyr, once the greatest factory of weapons in Austria, now a factory of motorcars which already have won a very fair reputation in the market.

Yet there have been harder problems to solve than that of Steyr. Perhaps the greatest was the problem of the Arsenal, the "city of work" situated in the tenth district of Vienna, where an entirely military staff manufactured cannons and ammunition till the end of the war. The Arsenal covers a plot of ground large enough for a provincial town. It consists of buildings separated by courtyards and open grounds planted with trees. The whole

district had been surrounded by a wall, which has been partly demolished, as during the war many new halls had to be added. Even now it is a separate parish. Some of the parishioners are real inhabitants. But most of them stay only during working hours. The "Austrian Works," which represent the original and principal establishment, employ alone about 3,000 men. There are daughter-establishments, which began as part of the "Austrian Works" and later on inaugurated their own administration. They too occupy a fair number of people. Yet these numbers could be easily augmented. A great part of the unemployed of the city of Vienna could easily be swallowed up by the "city of work," if foreign orders were forthcoming in sufficient quantity. Many large halls, many cells of that gigantic beehive are empty still and waiting for the day when their echoes will be reawakened by the merry sound of hammer and chisel. The results so far are satisfactory.

The "Austrian Works" are occupied even in these most critical times, when the industries of all the nations complain of a scarcity of orders. In the foundry all kinds of cast-iron work are made, the good Styrian iron of the Erzberg being chiefly used. The red-hot ware wanders to the forge, where the gigantic steam-hammers fashion it and forge it for the wear and tear of everyday's use. The workmen of the "Austrian Works" are instructed in a special school. The machinery is modern and first rate. It is difficult to enumerate the goods made in the Arsenal. It would be far easier to state what is not made there. Very interesting are the three machine-halls, the largest in Central Europe, which form the machine-tool factory. Here the finest machines are at work and the workmen's faces show that they know their responsibility. In one of the halls, where agricultural machinery is produced, there are to be seen a great many ploughshares which are so to say historical: they have been cut out of the strong steel shields formerly put in front of cannons. The *Arsenal-Weekly* quoted the Prophet Isaiah concerning this implement: ". . . and they shall beat their swords into ploughshares and their spears into pruning hooks." There never was a ploughshare like these. The very best material has been used to make them. Machinery for mills, all kinds of wagons and cars, wheelbarrows and so on are to be seen in the neighborhood.

In another part of the "city of labor" are made motor cars, from the beautiful lacquered private automobile, flower vases and all, to the huge auto-buses ordered by the city of Vienna. Even whole automobiles are made, the Amilkar cars, for instance. This is the youngest branch of the establishment. The first car turned out won several prizes at automobile races, though it is a tiny thing which can be lifted by four men. It is meant for general use and carries but three people.

The daughter institutions of the "Austrian Works" are interesting too. There is, for instance, a factory of leather goods, where every possible article is made, both

for practical need and for the gratification of luxurious taste. An artistic foundry turns out perfect metal casts of the works of our sculptors. Here too orders are needed to make the work go on. The men occupied are for a great part artists, and they work with love at the delicate, beautiful forms entrusted to their fingers.

Foreign experts visiting the Arsenal admire the results accomplished in so short a time, the perfect discipline and good spirit both of workmen and managing engineers and employes, who all work for the ideal of reconstruction and social welfare.

If these and similar establishments chiefly manufacture the "useful," others are busy on the "beautiful." The old tapestries of the manufactories of Brussels are famous all over the world. Yet this art, which requires so much ability, taste and industry, has not died out. Among the different manufactories producing this work up to this day the "Gobelin Manufactory of Vienna" is the youngest and yet it has already shown in many instances tapestries that prove the plant's ability to produce perfect work. Copies of ancient tapestry and original pieces after designs of modern masters are produced. The girls, whose nimble fingers weave flowers, human figures, birds and beasts, belong to the middle classes which now need most help. And so the "Gobelin Manufactory" is not only an artistic establishment of high merit, but also a means of help to those who are eager to work and earn.

The "Old Viennese China" too is famous all over the world. No fine china collection can be imagined without "Old Vienna." And even the lovers of beauty of more modest means have always loved to keep some bits of "Old Vienna" somewhere in a glass case about their homes. The old state manufactory was most unfortunately closed in 1864. Yet it has been reopened under the care of some enthusiastic Viennese lovers of art. It is working now in one of the former imperial castles, strictly following old tradition and trying its best to do honor to its old trademark, a shield traversed by a horizontal band. The directors are copying the charming old models of the eighteenth century, which are borrowed for that purpose from the private collections of lovers of art. But they also make modern ware, vessels and statuary, the former designed by clever workmen, the latter cast after models of our best modern sculptors. But these modern goods too show a strain of "Old Vienna" tradition which make them very charming. The good quality of the material forms the special pride of the plant. Cups and saucers show against the light a diaphanous milky white, very pure and clear. The glazings too are perfect. The decorations of the vessels are painted by artists, especially the popular "Streublumen," i.e., flowers flung about to adorn the outer surface.

We all hope that the world will fall in love with "New Vienna" just as it did with "Old Vienna." The factories give work and bread to many an artist and skilled workman who merit being employed and decently paid. Yet

we can do that only if we succeed in winning the foreign markets. There is manifested much enthusiasm; there is love of beauty and joy in its production. Certainly, such establishments ought to thrive.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Give High Ideals to the Young

To the Editor of AMERICA:

A correspondent writes a letter, published in the issue of AMERICA for August 9, under the caption: "Girls à la Mode." He might do well to write another on: "Boys à la Mode." I notice that he does not suggest any remedy. He finds the clergy tolerant and silent because seemingly helpless in the face of a materialistic age.

I wonder how general is the opinion that this is a materialistic age. One who urges the study of the past, of the "Ages of Faith," is apt to be charged with denial of the dogma of modern progress and with "trying to put back the hands of the clock." I find some consolation in reading the following words of Margaret Munsterberg in the forum:

There is a tendency among clergymen to emphasize the "efficiency" of Christianity, and in that way to recommend its use. They do not seem to realize that the Cross is a symbol not of efficiency but of renunciation. The medieval Church, on the other hand, has built round the Cross a sanctuary from the very world which modern clergymen are trying to serve. The sanctuary has been constructed in a world of its own, adorned with the most beautiful treasures that have been culled from the world outside, with jewels, tapestries, embroideries, gem-like glass, carvings and paintings that give to sense the reflections of invisible glories. Thus equipped and adorned, the Church has not only a transcendent reality, but a very tangible one, rich in tradition, beauty and splendor. Out of the desire for a real sanctuary from the cruelties and frivolities of the world springs the desire for the real Divine presence in the Sacrament. Not shadows and symbols, but real essences only will satisfy the nostalgia of the Medievalist.

Are not the extravagances of our young people something of a revolt against the drab materialism of our age, a mis-direction of the energies of youth, a looking the wrong way for thrills? They want something more than negative regulations. One of the Popes, questioned as to the wearing of pantaloons by women, replied that more important than the attire of the body is the furnishing of the mind. Who will teach our young people "to give to the things of sense the reflections of invisible glories," to interpenetrate the material world with true Christian spirituality, as the Church did in her liturgy in the "Ages of Faith"? We shall need something more than card parties and dancing and basketball and boxing to "keep our young people together."

The success of the Students' Mission Crusade is proof that our young people will respond to the call of high ideals and right leadership. The word "crusade," by the way, comes from the Middle Ages.

We might learn something from the Young People's Movement in Germany, and especially from its enthusiastic adoption of the Liturgical Movement, which is making great strides in Europe but is almost unknown in America. The Jesuit Father Kramp of Munich declares that the liturgical apostolate has found its best field among the young people.

Why withhold the liturgy from our young men and women in the United States of America? Pope Pius X in his first *Motu Proprio* said: "Active participation in the most holy Mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit."

St. Paul, Minnesota.

WILLIAM BUSCH

The Right to Strike

To the Editor of AMERICA:

The professor of logic warns the tyro that in arguing a question in philosophy he must never be guilty of an *ignoratio elenchi*. In his communication to AMERICA for August 9, on "The Right to Strike," the good Thomas P. Heverins has unfortunately been guilty of this ignorance. He has entirely missed the issue. If he carefully re-reads my article under the same title, in AMERICA for August 2, and uses discernment in doing so, he will become aware that my assertion of the genuine right to strike is not rendered nugatory by the subsequent distinctions I make. Many things are often not what they seem to a less discerning mind. There is an adage in philosophy which says: *Qui bene distinguit bene docet*, right reasoning often calls for distinctions. It would require considerable space and time to point out here the distinction as clearly set forth in my article.

I agree with T. P. Heverins that it is very wrong and rude for any writer, and particularly a member of the clergy, to tell all coal miners of the country that they have no right at any time to quit their job even if they do not receive an adequate wage. And none receive a living wage as T. P. Heverins knows very well! But unfortunately the example chosen is not a happy one, for I did not speak of that class of workmen.

I fail to see why the clergy should know little or nothing about the morality of the strike because they happen not to belong to the class of laboring men. I should think they are rather good judges in this discussion because they are specialists in ethics and moral theology and are not biased. Does the writer condemn Pope Leo XIII for his famous Encyclical "On the Condition of the Working Classes" or the American bishops for their splendid program? Do they take the side of the workingman only? Would they be safe and fair guides if they did? To put these questions is to answer them.

Any tyro in ethics knows well that there is a tremendous difference between a war and a strike and that one cannot be substituted for the other. But T. P. Heverins is quite right when he "rather imagines" that I would prove that all wars since the beginning of time have been unjust, for I would never attempt to do such a foolish thing. If he advances any arguments to support the side he assumes to defend I shall be glad to learn from him or possibly to take him up; but until then AMERICA's space is too valuable.

Washington, D. C.

PHILIP H. BURKETT, S.J.

The Law and the "High Sign"

To the Editor of AMERICA:

A Protestant preacher and a member of his choir in New Jersey were murdered some time ago. At once the police authorities began to search for the murderer. They made a stir. They followed clues. They had theories. They interrogated a multitude. Accounts of their activities filled columns of space in the newspapers. Eventually a neighbor, locally called "the pig woman" from her occupation, stated, so it was reported, that she had been near the scene of the tragedy on the night it occurred and that she saw a woman holding in her lap the head of the dead minister. Was that witness taken before the grand jury? Was the other woman arrested? Or were the detectives called off? Was police activity ended? Were the newspapers silenced? Was the crime hushed up? Is the "high sign" stronger than the law?

Not long after this event, the son of a rich baker in New York State killed a poor sailor. He admitted the killing. He was arrested and tried for murder. He pleaded not guilty. But he made no defense, introduced no witnesses, did not himself testify. He was declared not guilty. Is the "high sign" stronger than the law?

More recently an architect in a Maryland town, who was sep-

arated from his wife, bought a pistol and asked the hardware-dealer to show him how to load it and fire it. Some days later, after he had time to learn how to use the weapon, he called at the house where his wife was, went up to her room, had an interview with her, and when he came down stairs she was dead, killed by a bullet. He was tried before three judges. They declared him not guilty. Is the "high sign" stronger than the law?

Just before Congress adjourned, a representative from a Western State and another man went one night in a sedan automobile from Washington to Virginia. They parked the machine by the roadside near Alexandria. Shortly afterwards two constables came along, peered into the sedan, turned on a flashlight and discovered the two visitors in the act of perpetrating an unmentionable crime. The policemen arrested the Congressman and his companion, and took them to jail, after refusing bribes offered to let them go. At the trial the constables testified under oath as to what they had seen. In the face of that testimony, the jury acquitted the accused. Is the "high sign" stronger than the law?

WASHINGTON, D. C. GEORGE WARRENTON.

The Need of Catholic Dailies

To the Editor of AMERICA:

A communication recently published in your columns, "A New York Catholic Daily," brings a sense of satisfaction kindred to that which comes to the wayfarer in the forest, as he encounters each succeeding blaze along the trail. He feels that he is still heading in the right direction.

No doubt there are practical difficulties in the realization of this ideal which we, the uninitiated, cannot understand. Yet the prosperous existence of great numbers of national, group and trade daily journals makes one reluctant to believe that these difficulties are other than the normal accompaniment of any business venture.

The tendency to consolidation on the part of the larger secular dailies would seem to open the way still more widely for the entrance of representative religious papers into the field of daily publication. An antidote is sorely needed to the poisonous concoction of syndicated thought and morals which is being forced on us every day from sunrise to midnight. This may be a cause of rejoicing and a triumph of personal liberty. Most likely it makes little difference and means nothing in these days of meager and wretched representation. Be that as it may, our outlook on life cannot but be jaundiced by the sensationalism of the newspapers we read. Ethical principles must be rigid as steel to resist the journalistic influences that would force them into dies and molds cast in the mills of Satan.

The need of Catholic dailies is hourly growing greater. Why do they not exist in New York, Chicago, Philadelphia, Boston, Cleveland, St. Louis, San Francisco and elsewhere? Besides printing "all the news that's fit to print," as runs the slogan of a noted paper, what an opportunity would be theirs to depict in rotogravure the really stirring incidents of Catholic life which occur weekly throughout the world. And the possibilities for a Catholic literary and magazine section are such as to thrill the imagination of any secular editor. Our Catholic novelists and journalists are a large group in the realm of modern literature. Could their cooperation not be enlisted in support of any worthwhile movement?

Gratifying, indeed, would it be, as the writer of the aforementioned letter asserts, for the office-worker in either New York or Chicago to be able to purchase a Catholic daily at the news-stands, or to find it awaiting him on his return home. And I am inclined to think that such a "home town" paper would gladden the hearts and bolster the faith of many an exiled subscriber, in parts far distant from the subway or the "L."

By all means let us have Catholic dailies in our great centers of population. Here is an opportunity for our wealthy Catholics. Waupaca, Wis.

E. P. M.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

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SATURDAY, AUGUST 30, 1924

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Murderous Mexico

THERE is no doubt that the Mexicans are a people given to murder and rapine. Doubt, if it existed, would be dissipated by even a casual glance at the reports published almost daily in our newspapers. In Mexico, lynching is so common that scarcely a month passes in which a dozen men or women are not taken from the authorities and summarily burned or hanged. Crimes against the person are of daily occurrence; crimes against property can be estimated only in terms of billions. The following dispatch, taken from the newspapers of August 19, indicates a rapid decay of civilization:

Six men were slain in week-end fights in this vicinity. The heaviest toll was taken at Poor Fork in Harlan county, where two men named Holcomb and a fifteen-year old boy named Davis, were killed in a three-corner pistol fight Sunday.

Peter Cline, a deputy sheriff, was killed and Samuel Glover, a posse man, and Thomas Hudson, a moonshiner, were fatally wounded in a fight near Tatesville in Pulaski county.

Bud May was shot in the back, and killed near Pinson Junction in Pike county. Carter Fowler of Mayfield was shot and killed near Elm Tree. Fowler was killed by a man named Butts, it is reported, after he had threatened to brain the latter with an axe.

The opening paragraph of this editorial comment would seem to call for revision. These murders did not take place in Mexico, but in four sparsely-settled counties, inhabited almost exclusively by Nordics, in the State of Kentucky. Bad as the record is, it must yield to that of Chicago which reports 205 murders for the first 220 days of the present year.

Can any country in the world equal the crime-record of these United States? If it is literally true, as a speaker at the meeting of the American Bar Association held, that life and property are unsafer in the United States than in any country not actually in a state of barbarism, it may be questioned whether we gain much by our present policy of decreasing the number of our illiterates and filling up their place by moral illiterates. If it is deplorable that a man should not be able to distinguish A from B in any

language, it is worse than deplorable that he should be unwilling or unable to understand his neighbor's right to life, liberty and goods.

Where is the remedy? Judge House of New York thinks we must restrict the manufacture of revolvers to the Government for use only by the army and the police. This would seem to imply that, as a people, we are not fit to be trusted with fire-arms, and the implication may be true, although it marks more than a century of departure from the day when our fathers thought the right to keep and bear arms so precious that they withdrew from Congress all power to infringe upon it. Commissioner Enright of the New York police, believes that the real solution of the crime-problem is to be found in the creation of a Federalized police force. Playground directors seek the answer in more playgrounds, and District Attorney Banton, with most of his fellow-officials, insists that we must have laws with "teeth" in them, juries that will convict, judges that will sentence, and parole boards that will not mistake sentimentality for justice.

It may be true that there is much crime in Mexico. But there is far more at home. In the last twenty years we have spent billions for playgrounds, social centers, and schools. They have their uses. But after twenty years we face the fact that we are the most lawless people in the world. We also face the fact that there is no solid hope for reform so long as we keep ninety per cent of our children in schools from which Almighty God and His law are excluded.

The Movies and Literature

A RECENT *Bookman* makes an interesting comment on the relationship between the movies and reading. It amounts to this that people who never would have read "The Covered Wagon" are reading it now because they enjoyed the picture. What then is to prevent the movies from becoming stepping stones to real literature? The great majority who look on books as curiosities or worse, form the bulk of movie audiences. They are taken out of the monotony of their workaday world by the romance of the movie world. They are stimulated by an appeal, vivid, realistic, brief. To the book lover the appeal seems fatuous. In its most serious form it is humorous, in its most tragic style it is comic. But not so for the real, movie audience to whom books are as distant as the flowering fields, or the arctic snows that glitter so appealingly from the screen. The movie audience really lives through the cross section of life that is flashed from the reel.

The pity is of course that to movie minds all life becomes a cross section, for the greater number of films are just so many headlines crammed into color. If book lovers merely read headlines they too would acquire movie minds and would soon lose touch with the world of books which is every bit as real as the world of men. To make the movies stepping stones to literature there is much more need of the fundamentals of art than there is of boards of censorship. The day might come for example when a

producer really knew something more than what is called stage business. He would conceive the picture as an idea not as a series of exciting events or a hodgepodge of rescues and escapes. The movie audience would receive the idea through the medium of motion and in time would grow to realize the weakness of motion in comparison with language for idea-conveying power. This would and could be the real value of the movie as a stepping stone to literature.

At present the film world is far from being saturated with ideas. But in extenuation it may be pleaded that this is true of the literary world as well. The plain fact is there are too many people writing books and scenarios and not enough ideas to go around. If publishers stood guard over the army of writers and allowed them print and paper only when they furnished ideas, and producers did the same we would be a much happier people. For we might actually have pictures that were artistic and books that were literature. Not only would the movie be a stepping stone to literature, it would then be like literature itself, an art.

Hobson's Choice at the Polls

THE proposal to make voting compulsory always comes up during a political campaign. The proposal has much to recommend it, even if it does evoke the vision of a sovereign voter haled to the polls by an indignant policeman. But what is really needed to clear the political atmosphere is not more votes, but more intelligent votes, and more men worth voting for. Especially the last.

For our candidates are often a sorry lot. In his speech accepting the vice-Presidential nomination, General Dawes intimated that the country was beginning to tire of Congressmen who plead for higher prices for beef on the hoof but lower prices for beef on the table, and for decreased prices for transportation of freight and passengers with increased wages for railway workers. It would be easy to lengthen the list of these dishonesties and hypocrisies. Compared with the candidates who sometimes present themselves to the sovereign voter, the man in the fable who could blow hot and blow cold is a mere amateur. Candidates for Congress assure the people that their dearest desire is to reduce the expenses of government, and when elected go to Washington to sanction a four-billion dollar bonus or to establish half a dozen new bureaus and departments, all of which cost money and add to the burden of bureaucracy under which the country is groaning. Not all office-seekers, of course, are of this type, but enough conform to stamp the average candidate in the mind of the people as a man to be distrusted.

Hence many an intelligent voter faces Hobson's choice when he opens his ballot. His effort to acquaint himself with the various candidates has not been brilliantly successful. All are either unknown to fame or deft in hiding the past and obscuring the present. Thus his vote is a vote cast in the dark. Or he may know the candidates

well, and know that they are rogues or nonentities. If he decides to reject them all, and write in the name of his own choice, he practically throws his vote away, since without the backing of the party machine a candidate has no more chance of success than Mr. William J. Bryan. Just what will be gained by forcing the voter to the polls when he knows little or nothing of the merits of the contenders, or is sure that all lack merit, is not clear.

It is not probable that compulsory voting will soon be adopted by our legislatures. But if it serves to focus attention on the necessity of improving the quality of candidates, it may help break down the present system under which the people are far too often compelled to vote for men whose only claim is loyalty to the party machine.

A Flaw in the Courts

THE noisy murder trial in Chicago again points the necessity of reform in criminal court procedure. Engaged in a case in which both sides are making use of an army of medical experts, Mr. Clarence Darrow, appearing for the defendants, finds himself in a position which hardly two years ago he roundly condemned. Few have told us more plainly than Mr. Darrow himself of the unsatisfactory nature of testimony of this kind. In his book "Crime, Its Cause and Treatment," Mr. Darrow observes that experts are almost necessarily partisan, that they flatly contradict one another, and generally leave the jury doubting "whether either one really meant to tell the truth."

In this battle of experts, "the poor defendant," Mr. Darrow assures us, "is hopelessly handicapped. He is as a rule, unable to get a skilful lawyer or skilful experts." Mr. Darrow's clients suffer from a want of neither. Since they are the sons of wealthy families they have the best that the country can offer. In this, there is nothing illegal and nothing unusual; yet were they poverty-stricken wretches, they would be visited by State experts who, in Mr. Darrow's experience of forty years, almost always find their patients sane and therefore responsible. By way of contrast, the wealthy "patient" gathers his own experts who, naturally, will not be inclined to convict the man by whom they expect to be paid. He then entrusts their reports to a lawyer who knows every phase of law and procedure. Obviously his advantage is a hundred-fold greater than that of the defendant who must rely upon what expert assistance is granted him by the State.

How cases of this kind, whatever their ultimate outcome, tend to break down public confidence in our courts, is too plain to call for statement. Surely it is the duty of the State to punish the criminal, but it is a duty of at least as high an order to protect the innocent. Yet day by day cases come into our criminal courts, to be treated under a procedure which makes the administration of even-handed justice a mockery. The blame cannot be centered upon individuals, but seems an outcome of the unequal economic conditions of the time. The older theory

made every lawyer an officer of the court, sworn to assist the court in arriving at the truth and vindicating the claims of justice. That he appeared for the accused or for the State was merely incidental. But it is no exaggeration to say that today many a lawyer will do all that he can without going to jail, to prevent the discovery of the truth, and thus frustrate the ends of justice. This does not necessarily mean that he will violate either the law or his conscience. He merely makes use of his superior skill and knowledge to make the worse appear, if not better, at least equally good. If his opponent can catch him, he bears his defeat with equanimity. It is simply the rule of the game. "The last thing in the world that a criminal wants," a famous lawyer once said, "is justice. What he

fears most is the truth." His lawyer usually shares that opinion.

Yet no blame can attach to the lawyer who defends the criminal. Whether he personally knows the accused to be guilty or innocent is immaterial. As a matter of law, the accused is not found guilty by indictment or arrest, but solely by conviction, and until a verdict of guilty is found, he is presumed to be innocent. Yet when we reach a condition where it is possible for the wealthy to corner the market in skilled lawyers, leaving the poor man to take what he can get, it is time to lay technicalities aside and look toward reform. The American Bar Association has many problems before it, but few can be more weighty than this. When the people lose confidence in the courts, we enter upon an era of anarchy.

Literature

Abbé Brémond in the French Academy

ON May 22 Abbé Brémond was received into the French Academy as the successor of Monseigneur Duchesne, late director of the French School at Rome. By virtue of his scholarly attainments he was eminently qualified to review the career of that distinguished prelate, whom he had known personally. Yet his learning has created no gulf between him and the people, if we may judge by the large proportion of humble folk in attendance. As if he had expected a popular audience, the new Immortal brought his masterly address within the reach of all. One of Abbé Brémond's sponsors was Monseigneur Baudrillart, the well-known rector of the Catholic Institute. Thus the Church will have in the Academy two able representatives.

This coveted distinction consecrates an author most worthy of recognition. Even Abbé Brémond's early writings attracted attention. Almost from the first the scope of his knowledge, his wide outlook and independent judgment evidenced a penetrating critic. But he aspired to become, also, a literary historian. And time has crowned his cherished desire, revealing him as a savant in literature, ecclesiastic and profane. More than that, Abbé Brémond harmoniously blends with philosophy the simple poetry of everyday life. According to his conviction, "*La plus frêle des herbes des champs a sa fleur et chaque fleur a sa beauté.*"

Henri Brémond is a Frenchman from Provence. Born at Aix in 1865, he comes of conservative, Catholic ancestry. His forbears were stanch royalists, faithfully devoted to the Church. His two brothers entered the Society of Jesus, and the three daughters of his only sister are Benedictine nuns. As for himself, no sooner had he graduated from the College of Aix than he set out for England to join the Jesuits. Attracted by the Oxford movement, he came especially under the influence of Newman. To the great English Cardinal he partly owes

his aversion for abstraction and his cautious distrust of pure reason, perhaps we should say spurious reason.

Returning to France, Abbé Brémond engaged in teaching. At the same time he contributed to such reviews as the *Etudes Religieuses*, the *Correspondant* and the *Revue des Deux Mondes*. Some of those essays, reprinted, form his two volumes entitled "*L'Inquiétude Religieuse.*" In 1903 appeared his biographical studies, "*Ames Religieuses,*" and his admirable treatise on education. The latter, "*L'Enfant et la Vie,*" elucidates its author's sagacious philosophy and tender solicitude for youth. "Not even Shakespeare, nor Racine," he declares, "has depicted a situation so pathetic as that of a child convinced that no one cares for him and that such will be his life." Abbé Brémond would that teachers of literature might every year mount upon the Acropolis, in order to forget the vulgarities and false splendor of contemporary prose.

His interest in English Catholicism found expression in two stimulating volumes, the one about Sir Thomas More, the other a study of Cardinal Newman. Both show him to be a judicious interpreter of character. With what discernment he traces the hidden influences that molded the eventful careers of those men! Aside from Thureau-Dangin, probably no other Frenchman has so unerringly analyzed the Catholic renaissance in England. But as American readers are familiar with that subject, we revert to the French field.

"Mystic Provence in the Seventeenth Century" exhibits Abbé Brémond's patriotic attachment to his native region. The book attests, as well, painstaking research. For example, the historian considers Antoine Yvan and Madeleine Martin, blessed personages about whom other biographers had written. Yet how differently he makes us see those charitable messengers of God! True, his "Apology for Fénelon" brought to light few unpublished facts. But such was not his intention. Rather did he

purpose to offer a new interpretation. As might be inferred from the title of the book, its author evinces for "the Swan of Cambrai" fervent admiration. On the other hand, although nowhere over-stepping the bounds of respect, he does not conceal his antipathy for Bossuet.

Henri Brémond's finest achievement is doubtless his "Literary History of Religious Sentiment in France." Of this monumental work, which will cover the period from the end of the sixteenth century to the present, six large volumes have appeared. Critics rightly proclaim it equal to Sainte Beuve's "Port Royal." Abbé Brémond's scholarship is certainly broader, and in places deeper, than that of Sainte Beuve. His vivid style shows superior flexibility and variety. In point of taste, too, he easily matches the older literary historian.

Abbé Brémond deems the term "Counter Reformation" inappropriate, since the movement so designated began long before Luther's revolt. Owing to its primary importance, he dwells at much greater length upon the first half of the seventeenth century than upon the second. In that century he finds a surprisingly large number of mystics: among the clergy, in the congregations of women, and among the laity. Consequently such mystic influence must have been stronger than historians formerly suspected. Similarly Abbé Brémond has made illuminating discoveries regarding the humanists and Christianity.

Our historian has re-evaluated many facts and revised not a few reputations. He has cleared up obscurities, disarmed prejudice, and resurrected forgotten names. Thanks to his thorough documentation, he frequently points out Sainte Beuve's misconceptions. He has abandoned the older view according to which saints had neither family nor country. How many founders of Orders, how many spiritual guides, men and women, were earlier regarded as having exerted no influence upon the secular world! On the contrary, Henri Brémond believes that such chosen characters, even though favored with abundant grace, are essentially human. And so he restores to them their legitimate places in the fermenting currents of thought.

In his style the measure and lucidity of classicism prevail. Indeed he holds discreet simplicity to be a writer's highest distinction. He is an impeccable artist striving to enrich the spiritual treasures of mankind. His colorful, undulating style abounds in felicitous epithets and comparisons, every situation in bygone centuries apparently suggesting to him a modern parallel or a contrast. For an accurate knowledge of France's spiritual literature some acquaintance with his magnificent "*Histoire littéraire*" is indispensable. Brémond the critic reminds one of Brunetière, a Brunetière with a touch of subtle irony and winsome verve. Little wonder that his complex temperament should have won admiration from writers so different as Georges Goyau, Henri Bergson and Anatole France. For two decades Abbé Brémond has belonged to the secular clergy.

WILLIAM H. SCHEIFLEY.

THE HEART OF NORMANDY

I saw spring wake in Normandy, in sudden blossom heaps
On orchard slopes green-tapestried, near brimming river deeps.
I looked in on hidden valleys stirred to life and color-gay
With the delicate distinction of enamel cloisonné.

I sought the heart of Normandy—a precious vernal quest—
And felt its throb where pine-fringed dales dip gently south and west:

Yet not in apple blossoms, for they're mere buds of spring,
Whereas the heart of Normandy is an eternal thing.

I found the heart of Normandy—O strangest place of all!—
Where sleeps a graceful Little Flower close by a cloister wall.
HUGH WILLIAMS.

REVIEWS

Christ and the Critics. By HILARIN FELDER, O.M. CAP. Translated from the German by JOHN L. STODDARD. Vol. 1. New York: Benziger Brothers. \$5.00.

Since the German critics started to use the weapon of subjectivism and preconceived notions of rationalism against the historical person of Christ, God and Man, the chief task of Catholic apologists has been to vindicate the Divine character of Christ Himself and the validity of the sources from which we know that Divine character. The German Capuchin, Father Felder, undertook this task some years ago in his book "Jesus Christus," now offered to American readers by the author of "Rebuilding a Lost Faith," John L. Stoddard. The outstanding quality of the book is the enormous knowledge displayed of German rationalist literature on the subject. It is primarily, therefore, a refutation, though the author has also the gift of summing up his arguments in one short brilliant crushing paragraph. After an illuminating introduction, the sources are defended in the first part, which treats of the genuineness and credibility of the Gospels. The second part proves Christ's own consciousness that He was the Messiah, and the third part treats of Christ's consciousness of His Divinity. The only defect of the volume is that it does not cite a work later than 1910, leaving silent all that has been said in the last fourteen years. Much progress has been made since that time and many important admissions wrung from the critics in favor of the Catholic case. However, in this book will be found explained and refuted practically all that our American Modernists have lately been foisting on the public as the latest discoveries of science.

W. P.

Twenty-Five Years of American Education. By I. L. KANDEL, PH.D. New York: The Macmillan Co.

The first quarter of the twentieth century has given time in America for titanic development. The industrial phase of this has been most tangible, but the educational has been enormous, too, and this the present volume shows. The book is a series of essays, edited by Mr. Kandel, but written by different prominent educators, all of them former students under Dr. Paul Monroe of Columbia University; it makes up a tribute of friendship and regard for the services of the Doctor to the University and to the nation. Beginning with an introductory chapter offering historical background, the essays lead through all the various developments in education of the past quarter century, from the graduate studies in the universities with their multitudinous and highly specialized courses to the practical working out of all this theory in the elementary and secondary schools. Public school administration and finance are treated, as also the education of special groups, the Negro for instance and the exceptional child. The activity and enthusiasm manifested during the past quarter century in education just as in so many other fields of American endeavor has been admirable. But our twentieth century freedom and enthusiasm seems in this department as in others to have

broken away from the moorings of a sage philosophy and to be drifting on seas that are far more adventurous than safe. The thought comes unbidden that we are risking essentials for accidentals, and that in our love for freedom and progress we have neglected the sound dictates of a wise and well-tryed conservatism. College presidents and teachers of the higher schools will tell you that the young people come to them unformed, and the growing record of crime written in our daily press will tell you that the heart of the child has been neglected. What a pity that some of the fine talent and strong enthusiasm of the past quarter century could not have been expended on the delicate but fundamental problem of how to put some element of religion in the public schools.

P. M. D.

Christianity and Reconstruction. The Labor Question. By FATHER BAMPTON, S.J. St. Louis: B. Herder Book Co. \$1.35.

Father Bampton offers here the substance of lectures delivered at Westminster Cathedral and at Farm Street Church, London. The fundamental Catholic principles are set down in the opening chapters dealing with man's rights as an individual and his duties as a social being. Christianity is then set face to face with trade unionism, Syndicalism, Communism and capitalism. Socialism, because of its many different forms, is dealt with only incidentally. Father Bampton belongs to the more conservative of the two schools of Catholic social thought in England today. Both schools agree to a certain extent in their criticism of capitalistic abuses, but even here one is far more trenchant in its attack than the other. Father Bampton does not believe in the elimination of the capitalistic system, but in its reconstruction. He sees the possibilities of cooperation under this system and would foster and promote them. He strongly opposes those who despair of it, and charges them with attributing all evils to capitalism: war, unemployment, trade depression, industrial crises. He proposes remedies, whereas "the irreconcilables," he states, "want to make it unworkable, so as to abolish it altogether." It is not quite accurate, however, to say that "when asked to propose an alternative they have nothing better to suggest than the system tried in Russia." Certainly this is not true of many in our own country who believe in the transformation of capitalism into a co-operative system based on private property. The book deals largely with the particular economic conditions of England.

J. H.

Taking the Literary Pulse. By JOSEPH COLLINS. New York: George H. Doran Co. \$3.00.

Somewhat over a year ago, Dr. Collins in "The Doctor Looks at Literature" diagnosed the symptoms of a group of present-day writers and movements. Many of them he transfixed with a stony and disapproving stare. But his condemnation of them was in part commendation. His latest book disposes of some more of the moderns, including Sherwood Anderson, Frank Swinnerton, Willa Cather, Fannie Hurst, the big four of American women writers, the outstanding French novelists and many others. In addition to his medical verdicts on individuals, he estimates the malignity and the harmlessness of literary tendencies in such chapters as "Purity and Pornography," "Heredity in Fiction," "Lunatics in Literature." By profession, Dr. Collins is a psychiatrist and neurologist who, by his own statement, has spent the better part of thirty years in close association with those whose mental and emotional balance is easily disturbed. Hence, he should have accurate knowledge of mental and emotional aberrations as found in current writing. Despite his wide experience and his medical success, Dr. Collins professes mostly half-truths; li' half-bricks they are easier to hurl. We should never finish should we attempt to catalog in orderly fashion either the points of agreement or our utter disagreement with him. No non-Catholic writer, to our knowledge, states the case against the obscene and immoral in novels in stronger language; and yet he neutralizes his

position by advocating principles and ideals and modes of action that are far from orthodox. Many of the pages leave a bitter taste in the mouth, others we gulp down in complete enjoyment. Dr. Collins knows the worst in literature; it is part of his profession to read "bad books," but after each reading of them "he was more beholden to morality, abstract and concrete." As a conclusion from his observations of others he states "I have never encountered an individual who admitted injury from reading obscene books, looking at indecent pictures or listening to erotic music." This does not accord very well with our moral concept of what constitutes an occasion to sin. And thus, throughout the book. As the testimony of a doctor who knows literature the book may be read by those who can qualify it. Being such a book, the absence of an index is inexcusable.

F. X. T.

Religious in Church Law. By HECTOR PAPI, S.J. New York: P. J. Kenedy and Sons. \$2.75.

The Busy Pastor's Guide. By CANON CHARLES LAURENT. Translated by REV. OLIVER DOLPHIN. Red Wing, Minnesota \$2.00.

All the legislation concerning religious is not to be found in the second book of the Code of Canon Law; it is a matter of fact that there are more canons concerning religious orders and persons outside of the section "De Religiosis" than there are in it. With painstaking care and accuracy, Father Papi has assembled all the enactments and canons of the new Code that in any way bear upon the religious state. He explains in a brief and scholarly way these various laws and lays special stress on those which admit of different interpretations. The orderliness of the work greatly enhances its practical value, for the articles are grouped in alphabetical order and so the study of the canons is facilitated. Father Papi has just completed his silver jubilee as professor of canon law at Woodstock College; hence his long experience amply qualifies him to speak with authority. The supplementary title of "The Busy Pastor's Guide" is given as a "Resume of Canon Law, Moral and Pastoral Theology, together with the Relevant Decisions of the Roman Congregations." This translation from the French of Canon Laurent's "Directoire Pratique pour le Clergé" is admirable for clearness and conciseness. As Archbishop Dowling says in the Foreword "it is intended as a reference book for the desk, rather than for the library, of the busy priest." The author does for canon law what has been done for moral theology by Telch and Ferreres, and we venture to predict a great demand for the book, especially if published, like the epitomes of moral theology, in a vest pocket edition, with India paper.

F. P. H.

A Book of Entertainments and Theatricals. By HELENA SMITH DAYTON and LOUISE BASCOM BARRATT. New York: Robert McBride and Co. \$3.50.

This volume is of immense practical value for it is a veritable storehouse of information on every kind and every phase of entertainment, including pageants, revues, musicals, dramas and bazaars. The authors do not purpose to give any theory, but they tell how to manage those activities successfully, descending to such details as how to arrange committees for the sale of the tickets and the like. In a word this book bridges the big gap between theory and practise. The volume is very comprehensive, yet no idea is amplified to a tiring length, and it seems to be a digest of the long and varied experience of the two authors who are desirous of sharing their practical knowledge with less fortunate directors of entertainments. No pretense is made at style, but in a very frank and natural way, indeed with the force of earnest conversation, valuable information is set down. The chapters on stage settings, make-up, costuming and lighting are quite exceptional, while the illustrations taken from the best revues and pageants are very illuminating. The director of a "show" will save himself much trouble and avoid many difficulties if he thoughtfully reads over the different chapters as the need arises.

E. B. B.

BOOKS AND AUTHORS

The Literary Circle.—A definite answer has been given to the question, so often asked and so vaguely answered, of Joseph Conrad's religion. A Catholic, the requiem Mass was said in his parish church, Canterbury, and interment was in the Catholic cemetery.

. . . Last November, a unique collection of Conrad manuscripts and first editions was sold in New York for \$110,998. This is but extrinsic testimony to the fame of Conrad, but it is an index of his lasting quality and is a tribute such as has been paid to few living authors.

. . . One of the last letters Conrad wrote was a warm commendation to Francis McCullagh of the latter's book "The Bolshevik Persecution of Christianity." "I have read with interest," he says, "this most remarkably able account of a significant episode in the long tale of religious persecution. It reproduces (apart from its actual subject) the whole atmosphere of the Russian Revolution in its horror and its stupidity in a most convincing manner."

. . . Captain McCullagh, in a letter announcing that he expects to arrive in the United States on November 10 for a lecture tour under the auspices of Mr. Lee Keedick, writes, "Cardinal Gasparri has sent me the thanks and Apostolic Benediction of the Holy Father and I have had the warmest commendation from three Cardinals."

The "Catholic Mind."—While we are broiling here under August suns it is winter in the antipodes, and the energetic Australian Catholics find seasonable pleasure in attending a very interesting series of Catholic evidence lectures which are being delivered by distinguished preachers in Melbourne. Two of these discourses are reprinted in the current issues of the *Catholic Mind*: "Free Thought and Catholicism" (August 8), and "The Catholic Interpretation of History" (August 22). Other instructive topics treated in these issues are: "The Catholic Obscurantist" and "The Teaching Authority of the Church."

Plays and Poems.—It delights us, and we are sure it delights all lovers of poetry to meet in permanent form the verses of Joseph Auslander which gave so much pleasure when we first read them in the pages of our leading magazines. The title "Sunrise Trumpets" (Harper), is quite indicative of the whole work. Mr. Auslander comes to us with the dew of morning upon him; he sings as a thrush "fluting through the dew." In a foreword Padraic Colum deservedly calls the collection "a volume of high-hearted verse, and a book that has in it the ardencies of youth." There is a sort of old-world charm about these verses. Mr. Auslander essays no new forms; he gives us "gracious old ones."—A new volume and select, bringing the finest of Victorian reliques, "Poems of Lord de Tabley" (Oxford Press. \$1.20) breaks in upon our Neo-Georgian sophistication. It is published under the egis of John Drinkwater, and makes a new addition to "The Oxford Miscellany." John Byrne Leicester Warren, who became Lord de Tabley in 1887 was in manner and in mood easily Tennysonian, however short he came of it in compass and in power. Neither did his inspiration rise so high, though Aphrodite did inspire some soulful strains. Half the volume is given to "Philoctetes—A Metrical Drama," which Mr. Drinkwater maintains was "one of the most moving long poems of the century."—"Beggar on Horseback" (Boni and Liveright. \$2.00), by George F. Kaufman and Marc Connelly though lately come out in print is still enjoying a successful Broadway run. It is a comedy through which passes a vein of seriousness, being cleverly written around big business and small minds with two real people as hero and heroine. Before its appearance in printed form it was favorably noticed in these pages by Elizabeth Jordan for the issue of March 29.

Liturgy and Religion.—The richness and excellence of the ascetic and mystic literature of France is admitted; that the Catholic portion of the nation has no intention of relinquishing this place of honor is made manifest by the numerous translations of French works of merit continually coming out in changed garb for English-speaking folk for whom religion is more than a name. "The Soul of the Sacred Liturgy" (Herder. 75c), by the Abbé A. Sicard is another such translation from the French by the Revs. R. J. Benson and S. A. Raemers. As indicated by the second word of the title and explained in the preface, this work partakes more of the nature of an inspiration to love and appreciate than of a lesson to learn and understand. And it does not miss the mark. The whole liturgy of the Church is briefly gone through in moving and inspiring chapters that increase knowledge, enhance appreciation, and foster love. Soul here appeals to soul.—The Rev. D. I. Lanslots, O.S.B. of St. Vincent Archabbey, Beatty, Pa., has issued a little book for the use of the Sisters of the different Congregations: "Summary of the Religious Life" (Pustet. 35c). The book is clear and for its purpose comprehensive. The paragraph on page eleven which speaks of the dangers of entering religion without a vocation is of a nature to trouble the souls of many aspiring young people. Then, too, the dangers of losing vocation and then the soul will also trouble earnest souls, and in the motives for the pursuit of perfection the noblest and most inspiring, that of the love of God, is not sufficiently brought out.

Lives of Great Men.—Many centuries ago, hearing of the life and virtues of a great servant of God, Augustine of Hippo was so impressed that he was led more swiftly and more surely to his own conversion. Augustine was surprised that "so lately and almost in our own days" there should exist such a bright exponent of sanctity. He tells about all this in a few paragraphs of the eighth book of his "Confessions" which form the introduction to "St. Anthony the Hermit" (Benziger. \$1.25), by St. Athanasius, translated from Migne's Greek text by Dom J. B. McLaughlin, O.S.B. The translation is well done and preserves from the ancient text a certain old-time flavor. We are glad to see this old classic of the Fathers appear in English garb, and if this ancient mode of hagiography lacks a certain modern savor, its richness lies in more solid qualities. But the life of one saint written by another and influencing so powerfully a third should hold an interest for every lover of literature and life.—"Antonio José de Sucre" was a "hero and martyr of American independence." The sketch of his life by Guillermo A. Sherwell (Adams) shows indeed this statesman and soldier to have risen superior to some of the greatest leaders of South America. To generals like Bolívar, San Martín, Artigas attaches some shadow of the common weaknesses of men; but with José de Sucre no act or utterance of dishonesty or violence sullied the brightness of his fame. So, have we said, he rose superior. The fields of his labors and triumphs lay in what are now the republics of Venezuela, Colombia, Ecuador, Peru and Bolivia. His many-sided and tireless activities are worthy of the best exponents of America's heroic days. But the narrative is too much a string of battles, campaigns and maneuvers. There is, too, a background of that cruelty and violence which often in the past has disgraced Latin warfare and revolution and which is so distasteful and often so incomprehensible to the cooler and more balanced northern mentality.

Lest We Forget the Child.—Three books all for children deserve comment and approbation. Each of them is published by Ginn & Co., and two of them were written by the same author who understands well the child mind. "The Seven Little Sisters" by Jane Andrews will amuse the little ones during the story hour by the vivid description of the home life of children in seven

different parts of the world. The other two books are by J. Mace Andress. In his "Boys and Girls of Wake-up Town" we are given some valuable facts about health education in the classroom. The illustrations are well done and add interest and attraction to the volume. The same author gives two hundred pages of interesting matter on health and health-projects in "A Journey to Health Land" and the story of this journey is told with all the charm of a fairy tale.—But of another book for children we cannot approve. "The True Fairy Tales" (Four Seas) by E. R. M. are not fairy tales at all, neither are they true. They are called on the book jacket: "Fairy Tales of Evolution." This is at least an advance and a sign of progress amongst evolutionists. Any child, however, who has enjoyed the advantage of real fairy stories as a part of its nursery education will challenge nearly every story in this short collection. "Little Red Riding Hood" or "Jack the Giant Killer" have been the nursery's best sellers for so long a time that evolutionists will find the children to be far more discriminating judges than grown-ups when it comes to pitting Darwin against Grimm or Aesop.

Three Sainly Maidens.—New publications in honor of the Little Flower are constantly making their appearance. In addition to the *Little Flower Magazine*, published at Oklahoma City, Okla., we now have another national monthly magazine known as the *Little Flower Circle* (Grand Rapids, Mich. \$2.00 yearly), whose aim is to assist the Carmelite Sisters of that city as well as to promote devotion to her whom Pope Pius XI described as a "miracle of grace and a marvel of miracles."—Among the pamphlets written in honor of the Little Flower one of the most charming is "Blessed Little Theresa of the Infant Jesus," published by the Convent of the Sacred Heart, Weymouth, Dorset, England. It links devotion to this apostle of love with the Heart of Love.—Another pamphlet on Blessed Theresa, "The Apostle of Love," which comes from the office of the *Little Flower Magazine*, is written by its editor, Joseph J. Quinn.—That "God's ways are not man's ways" is often exemplified in the human instruments He uses to obtain His ends. "The Angel of the Eucharist" (Kenedy. 80c.) by Sister Mary Bernard is a story of a humble, unknown peasant girl, who by love and suffering for her Eucharistic God brought many a soul to His Throne of Mercy, the Tabernacle.—In "Bernadette of Lourdes" (Catholic Truth Society. 2d) Father C. C. Martindale, S.J., tells in his own inimitable way the story of the little peasant girl whom Our Blessed Lady so greatly favored.

Lives and Letters.—A unique and useful volume has appeared in "The Places of English Literature" (Stratford. \$2.00) compiled by Alice Townsend Bidwell and Isabelle Denison Rosenstiel. Some two hundred and fifty English authors or their works are listed here in chronological order beginning with the earliest of Saxon manuscripts "Widsith" of not later than the year 600. Localities in England connected with each of the author's life or works or the lasting relics of their fame in monument or manuscript has been the guiding principle of this most interesting collection of names and places and books. No better guide for the traveling litterateur in England could be thought of and few books of the size contain more ready information about authors for the student who remains at home.—Horace Green in "The Life of Calvin Coolidge" (Duffield. \$2.50) tells the story of the President's career up to the days which include the Teapot Dome. In the chapter given to the Boston police strike, which introduced the President to fame, the author endeavors to treat fairly this much disputed question. The same can be said for the unsavory topic of Teapot Dome. The book is readable and, as a campaign document, timely.—George Borrow is one of those authors whose fame came too late to give him any lasting satisfaction. "Borrow: Selections" (Oxford University Press, American Branch. \$1.20),

with essays by Richard Ford, Leslie Stephan and George Saintsbury, is edited by Humphrey S. Milford. The author is something of what the French would call *un original*, but his style is not without power and his descriptions and observations when not marred by his innate prejudice are of minute and interesting objectivity.

Augustine, Orator and Stylist.—Splendid work is being done at the Catholic University at Washington in a scholarly study of the Fathers, and surely here the mines are deep and their product is of the richest ore. Sister M. Inviolata Barry, A.M., as a preparation for a doctor's degree has written on "St. Augustine, The Orator," (Catholic University Press). The basis for this study is the saint's "*Sermones ad Populum*." Beginning with a scholarly outline of the history of rhetoric, Greek and Roman, and ending with a summary but sound appreciation of the Saint as an orator, the work makes up a representative addition to patriotic literature. Great and high words of a rhetoric out of date are marshaled out in all their learned length; Anadiplosis, epanaphora, epidiorthosis, homoioteleuton, prosopopeia and antimetathesis, But their elucidation in the text and their illustration by examples disarm them completely of their coat of doughty mail.—A further study of Augustine more detailed this time but interesting to the literary specialist is "The Clausulae in the De Civitate Dei of St. Augustine," (Catholic University Press) by Graham Reynolds, B.A. To those who have been educated up to the sonorous cadences of Cicero and to the sweetly lilting lines of Virgil, this study of a later classic ought to be of surpassing relish. Certainly the stylistic qualities of the Confessions and of the City of God are of the highest literary merit, and we cannot but welcome this fresh effort to delve into the secrets of an art embodied in a literature that appeals to the deepest feelings of the soul.

Fiction.—Although "Wind's End" (Scribner. \$2.00), by Herbert Asquith, is a first novel, it is a superior one; for it is an exceptionally well written novel with a carefully developed plot. A young man goes out at night to sleep in Wind's End. He never awakes. And following his mysterious sleep there comes a series of strange events culminating in a most unusual ending. This writer has power both in character portrayal and plot invention.

The experience of an Anglican bishop acting as a country curate makes the story in "A Bishop Out of Residence" (Duffield. \$2.00), by Victor L. Whitechurch. The clerical reader will get a good deal of amusement and some very practical philosophy from the account of the bishop's experiences. The general reader too will find this novel a worth while bit of fiction.

Ignorance and innocence are by no means synonymous. "The Shameless Innocent" (Duffield. \$2.00), by Maxwell Laurie, is the story of a girl who is ignorant of the ordinary facts of life. The author calls her innocent. It is one of the many books that appear from time to time without anything to recommend them.

It is quite evident why the author of the autobiographical novel "East and West" (Seltzer. \$2.00), by —, wishes to remain anonymous. She stresses some of the deplorable features of English, Irish, French and Indian morality in a narrative that is tediously minute and lacking in literary form.

In "Temperamental People" (Doran. \$2.00), Mrs. Mary Roberts Rinehart has gathered eight of her short stories that won popularity and favor in the magazines. The "People" range from queen to cowboy with an intended "supreme revelation of human emotion in action." The Constitution suffers "between friends"; so, when the course of a story runs counter to the Catholic rule, tradition and practise in regard to the Sacrament of Penance, why should an enterprising novelist hesitate? Mrs. Rinehart does not in the first of these eight: "Her Majesty, the Queen."

Sociology

The Conference at Des Moines

FOR the first time since it came into being some fourteen years ago, the National Conference of Catholic Charities will heed the injunction of the immortal Horace Greeley, and is going west, and Iowa, where the tall corn grows, will be the mecca early in September of Catholic leaders, lay and clerical.

The word "charities" in connection with the conference might be considered as something of a misnomer since every phase of welfare work, civics and citizenship, rural problems and kindred subjects will have a place on the program. Going back to the period prior to 1910 we can form a favorable comparison of what the conference has accomplished. Charity work in a haphazard fashion was being conducted, supported for the most part by individual effort and energy. Much good was done, it is true, but through lack of organization there was much overlapping of effort. The burden fell upon those few good Samaritans who made it a personal matter to aid the parish priest in alleviating suffering and want. And that is about as far as lay action went.

The origin of the conference marked a new era in Catholic charity; an era of public lay recognition and support. On February 19, 1910, a committee of twenty-six lay and clerical leaders in Catholic charities from different sections met at the Catholic University in Washington. The first six meetings took place every two years. Then it was decided to meet annually, and as all gatherings had been held in the Catholic University, it was deemed expedient that every other year some city outside the national capital should be chosen. The seventh meeting was in Milwaukee, and last year when the conference met in Philadelphia, Bishop Drumm of Des Moines so glowingly pictured the beauties and hospitality of Iowa, that the conference voted to assemble in Des Moines.

In this young and growing metropolis of the west, those whose ideas of the citizenry beyond the winding Mississippi have been formed by the Main street literature of the day, are due for a surprise. They will be housed in hostelrys as fine and modern as any on Broadway or at Palm Beach. They will tread through brick and mortar forests as busy and bustling as those from whence they came. And if, tiring from the city's roar and din, they would seek surcease, but a few moments will bring them in full view of God's great handiwork—the billowy fields of waving corn, stretching as far as the eye may see.

Several of Iowa's native sons, now noted in their respective fields of endeavor, are on the program of the Conference. For example, there is Dr. W. J. Kerby, of the Catholic University, who really calls Sioux City his home and who is to have a place on the program along

with Archbishop Dowling of St. Paul in the discussion of how social work may be popularized among the Catholics. While every phase of work among the juvenile courts, Catholic participation in community chests, the care of children in boarding homes, and matters of similar import are to be discussed, the farmer will not be neglected. Rural problems in connection with the religious life of the community are to be considered in a round-table conference of priests, under the direction of Rev. Edwin V. O'Hara. A close-up view of what may be accomplished by farming on scientific lines will be obtained when the visitors are taken to Ames, thirty miles north of Des Moines, where the Iowa State Agricultural college is attracting students from all over the world.

The boy problem, one of the most mooted questions in all organizations, religious and fraternal, will be discussed from every angle under the leadership of Brother Barnabas of Toronto, Can., director of boys' work for the Knights of Columbus. The annual meeting of the St. Vincent de Paul Society will take place during the conference. In fact, the entire program is replete with topics of inestimable value to those interested in the furtherance of things Catholic. Withal the conference never votes on questions discussed. It does not seek to hamper the liberty of individuals. But it does aim to bring about a general policy toward distinctive modern questions in relief and prevention, although not in itself a relief-giving organization.

The Catholic people of Iowa are alert to the importance of the meeting and every diocese will be well represented. Numerically speaking, Iowa is not a Catholic State. With nearly two and a half million population, the most reliable statistics fix the Catholic population at less than 275,000. This is no doubt due to the fact that Iowa has no large cities. Iowa is and always will be, an agricultural State. But Catholicism is well organized among the Hawkeyes and every attempt at inimical legislation has been promptly met and defeated. Spasmodic attempts at convent-inspection and anti-parochial bills have been defeated by intelligent and well directed methods. Only recently a Klan candidate for Governor has been relegated to obscurity. The Knights of Columbus maintain State headquarters, with a full-time secretary who endeavors to give service to Catholicism as a whole rather than to be bound by the environs of his organization. And, best of all, Iowa boasts the only English Catholic daily in America, the *Daily American Tribune* of Dubuque.

So the coming gathering of the National Conference of Catholic Charities in Des Moines, September 7 to 12, promises to set a new mark for Catholic activities in social and welfare work, and Iowa will have made a new record for that brand of hospitality which goes back to the time of Marquette and Joliet.

JOE. McCORMICK.

Education

How Catholics Can Help Their Schools

IN previous articles I have endeavored to show that Catholics generally are deplorably ignorant of conditions throughout the country as they affect our schools, their organization and efficiency, and of the absolute necessity for Catholic training of Catholic children. There remains for serious consideration the means by which we can grow to know the schools, and what is quite as important, the methods by which that knowledge can best be communicated to others, Catholic and Protestant.

The foes of the Catholic school are broadly embraced in two classes. The smaller is actuated by bigotry, hatred and malice with which no argument will be of avail. The second group, happily, is much more numerous. It is made up of those who are entirely without knowledge of the Catholic educational system, who have been misled by misrepresentation and calumny, and who act only on opinions brought to their attention through anti-Catholic agencies. In general, they are open-minded and anxious to protect every citizen in the exercise of his rights. If we can enlighten the members of this second class, and can bring to their attention the simple truth about Catholic schools, we shall insure their preservation. Inform the splendid body of fair-minded Protestants what we Catholics are doing in the educational world, and how and why, and the fight on the Catholic school can never be successful. Catholics are good citizens, and it is the Catholic school that makes them so. Instruct, convince this second class and we are secure.

The action which Catholics must take should be nationwide to meet a nation-wide attack. That action must not be a great many things, and finding out just what it should not be, may lead us directly to the statement of what it should be. It must not be political, for the injection of politics will surely bring defeat. Our stand must be made on principle, on the inherent justice of our demands. The campaign must not be financial; simply a plea for funds. Money, true enough, is sorely needed, but this fight which we must make for the preservation of the schools, this campaign of education in their behalf, is not a campaign for cash with which they may be supported. It is a fight for life, but before Catholics can be brought to contribute and well-meaning Protestants can be drawn to our support, those who know us not must be shown the adequacy of our system and the absolute necessity for religion in all real education.

The campaign must not be a religious controversy. True enough, it involves dissemination of information concerning a religious institution, designed to encourage and perpetuate a certain religion among certain children. But Catholic force should not be directed against any body, religious, quasi-religious or fraternal, excepting perhaps in rare cases when that body is actively levying war upon

us. Even then the campaign for the schools should not be allowed to degenerate into acrimonious dispute. We are not concerned with any other organization or group. Our purpose is solely and simply to preserve the schools, and it is that purpose which must occupy our thoughts and on which we must center our attention. We must, of course, know who the enemies of the schools are, and the identity of those enemies must be stated in no uncertain terms. The Catholic and Protestant must know the status of the matter, the identity of those who finance, organize and foster the attack on Catholic schools.

In every parish the local leaders must be interested. Through them as a nucleus, groups can be raised up interested in the Church and in the things that concern the Church, whole-heartedly devoted to its welfare. In time we shall have a constantly growing number who will think Catholic education, talk it, and live it, until every Catholic is alive to the necessity of Catholic action. Then our Catholic message can be broadcasted. Protestant and Catholic can be told the story of Catholic endeavor, the history of our efforts. We can tell of the hideousness of State control, of its iniquity and its injustice. We can speak with authority on the place and position of the State in education, and too, of the higher rights of parents to direct and control that education. Catholics then must make known, as they so easily can, the simple truth regarding our Catholic schools.

Our ordinary American is fair-minded. His opposition to our schools, where it exists, is based on a lack of knowledge. Given light, we can look forward to plain sailing and smooth seas. The time for action is now. Our enemies are already prepared and even now at work striving to deprive us of sacred rights and to annihilate our system. The defense of the schools is something that concerns every Catholic man, woman and child in the United States. The fight for the Catholic school is their fight.

MARK O. SHRIVER, JR.

Note and Comment

Georgetown Acquires Improved Seismograph

A WASHINGTON dispatch to the New York *Sun* notes the installation at Georgetown University of "the finest seismograph on this side of the Atlantic." It is known as the Galitzin vertical seismograph. American Jesuit colleges have particularly interested themselves in seismographic work, and of the past record of Georgetown University in this particular field the Washington News dispatch says:

In recent years Georgetown Observatory has given to the world first news of many earthquakes and its recording of the Tokio disaster was the first intimation the American press received of that catastrophe. Now the observatory is in a position to render more complete and dependable services in recording even the most distant vibrations.

The special features ascribed to the new instrument are magnetic registration and photographic recording, whereby the element of friction in other types of machines is entirely eliminated. As a consequence the new seismograph, which has just been imported from England, will record tremors that could not be noticed by other machines and will further make possible a more accurate interpretation of seismic disturbances.

A Ten Years' Rise in House Rents

ON an average, house rent has increased 85 per cent in the United States since 1914. In 41 cities it has risen between 100 and 150 per cent, and in 5 cities has soared even higher than that. These computations are based on the statistics lately given out by the National Industrial Conference Board after a nation-wide investigation. According to these figures a family that paid \$20 a month for rent in 1913 must now, on the average, pay \$37. Should it however chance to live in one of the industrial cities of the East or Middle West where rents have reached the highest level, it may be paying from \$40 to \$50, or even more, for the rooms it occupies. The average cost of living has declined about 15 per cent below the average house rent.

Get-Out-the-Vote Campaign

RATHER startling disclosures regarding the negligence of a great percentage of American voters in attending to their electoral duties are made by the Federal Council of Churches. Here are its figures to prove that "negligence in the exercise of the suffrage is a characteristic of American citizenship":

Only 49 per cent of qualified voters went to the polls in 1920. About 26,500,000 actually voted; 27,500,000 stayed at home. In Ohio 1,000,000 did not vote. In Massachusetts, in 1922, the State officials were chosen by one-sixth of the electorate. In the same year 33 States elected governors, but only two-thirds of the qualified voters went to the polls. In Philadelphia, in 1923, only 26 per cent of the women and 49 per cent of the men qualified to vote exercised the suffrage. In St. Louis, in 1920, only 49 per cent of 300,000 registered voters went to the polls, and only 28 per cent voted on the new constitution.

The percentages by States of the qualified voters who actually voted in the presidential election of 1920 are as follows: Alabama 22.1, Arizona 47.3, Arkansas 20.8, California 48.9, Connecticut 57.7, Colorado 56.1, Delaware 75., Florida 28.9, Georgia 10.5, Idaho 61.5, Illinois 60.3, Indiana 74.1, Iowa 65.3, Kansas 57.9, Kentucky 71.8, Louisiana 14.0, Maine 46.9, Maryland 52.2, Massachusetts 53.3, Michigan 55.6, Minnesota 59.4, Mississippi 9.4, Missouri 67.5, Montana 62.1, Nebraska 55.7, Nevada 62.6, New Hampshire 67.4, New Jersey 9.2, New Mexico 62.3, New York 52.7, North Carolina 44.6, North Dakota 70.2, Ohio 67.5, Oklahoma 48.2, Oregon 52.9, Pennsylvania 42.7, Rhode Island 58., South Carolina 8.5, South Dakota 56.2, Tennessee 35.4, Texas 18.5, Utah 70.4, Vermont 45.2, Virginia 19.3, Washington 71.7, West Virginia 71.7, Wisconsin 52.3, Wyoming 54.3.

An even more alarming symptom is the rapid decline in the percentage of qualified voters who go to the polls. Attention is called by the National Manufacturers Asso-

ciation that there has actually been a decrease of 40 per cent in 24 years. Here again are the detailed figures: 1896, percentage of votes cast 80; 1900, percentage 73; 1908, percentage 68; 1912, percentage 62; 1920, percentage 49. There can certainly be no objection to calling attention to this negligence from the pulpit, as the Federal Council urges Protestant pastors to do, although it should not be made an occasion of political harangues.

St. Vincent de Paul Society's New Head

AT the meeting of the Council-General in Paris, on May 26, Henri de Vergès, President of the Conference of the Madeleine, was nominated President-General of the Society, in succession to the late M. d'Hendecourt. The August *Bulletin* gives this sketch of the new President-General:

Formerly a cavalry officer, M. de Vergès left the army in 1901, following a great bereavement, and since that time he has consecrated himself to charitable works with a devotion and activity which were interrupted only by the war, during which he took up arms again in the service of his country. Having become a member of the Conference of St. Michael of Batignolles, at that time under the direction of M. d'Hendecourt, M. de Vergès was associated with our late President-General by a friendship which death itself has not lessened. In 1903 he was made President of the Conference of the Madeleine, situated in one of the most important parishes in the heart of the Capital. In his twenty years of office as President he has acquired a practical knowledge of the rule and spirit of our Society, the principal works of which he has had an opportunity of seeing in operation. At the same time he interested himself in dispensaries, vacation colonies, and employment bureaus. A "Hospitaller" at Lourdes since 1902, he has made it a point to spend several weeks at the Grotto in the service of the sick poor and of the Blessed Virgin, and he would not have entertained the proposition of becoming the head of the Society of St. Vincent de Paul, a position which in his humility he did not desire, were it not for the assurance that his new position would not interfere with the noble and pious use which he makes of his summer holidays.

Cardinal Vannutelli, the Protector of the Society, when informed of the nomination immediately congratulated the Council on its choice, being "convinced that the excellent qualities of M. de Vergès and the work accomplished by him in the service of the Society of St. Vincent de Paul, will result in his name being everywhere most favorably received."

Regulation Temperance and Prohibitive Drunkenness

ONE of the paradoxes of the Prohibition movement is that in many localities the introduction of Prohibition has been immediately and emphatically marked by an increase in drunkenness. Statisticians might even establish the ratio, but the student of social phenomena is more concerned with the condition. Of course, the answer of the psychologist is ready-made: make anything prohibitive and it forthwith becomes the special object of the heart's desire. There remains, however, the mere physical possibility to be accounted for, and the ardent "dry" is quick to place full responsibility upon non-enforcement.

And yet he must face and answer the difficulty that when all prohibitive enforcement is raised and governmental regulation substituted there is a noticeable decrease in drunkenness. Several Canadian Provinces have sensed this condition, and lately it has been one of the motives inducing Saskatchewan to join the other Western Provinces in adopting the policy of government control and sale of liquor. The *New York Times* comments editorially on the fact, and remarks: "It is curious to note that Nova Scotia and New Brunswick, strongholds of Prohibition, seem to lead the procession of drunkards." On the other hand, Quebec which enjoys government control of its liquor traffic, had the novel experience one day last month of viewing its criminal court adjourn for lack of business. The puzzled layman wants to know the answer. Other advantages aside, he reasons, by regulation Canada secures temperance, and under Prohibition she is cursed with drunkenness, and so he understands that Saskatchewan will likely be healthier and wealthier for her change of mind.

Intelligent Care of Homeless Children

ONE-THIRD of the homeless children in the United States, under the care of public and private charitable agencies, have found foster parents, who have taken them to their own homes. This is the conclusion arrived at in a report issued by the Children's Bureau of the United States Department of Labor. The compilers of the document point out that:

The growing emphasis during the past decade upon the need of home-care for the normal child has resulted in the effort, first, to prevent the break-up of the child's own home by giving "mothers' pensions" or public aid to children in their own homes, and second, to find a substitute home for the homeless child. Results are evident in the fact that forty-two States give public aid to dependent children in their own homes, that the number of children in foster homes has increased substantially and that the number of institutions has, proportionately to the child population, decreased.

Tentative figures place the number of children aided in their homes at 127,000, the number in foster homes at 70,000 and the number in institutions at 125,000. Public and private agencies carefully investigate every foster home both before and after a child is placed in it. Such agencies are at the same time instructed to study the home conditions and needs of the individual child so that the boy or girl whose own home may be saved through a "mothers' pension" or other form of assistance is not taken from his family.

Our Catholic Institutions in Austria and Germany

WE may hope that before very long German and Austrian Catholics will again be able satisfactorily to care for their religious institutions. In many cases, however, the health of the Sisters has been irreparably injured by the years of undernourishment or positive starvation through which they have passed. In some instances

the struggle for existence still remains acute, particularly in institutions where the sources of revenue are small. Frequently the work of repairs is the most pressing need. Thus a Sister of the Austrian Visitation Convent Thurnfeld at Hall, thanking for a donation by AMERICA readers, writes:

The money is a real Godsend for us in a doubly difficult time. Besides the enormous cost of all food, etc., there are other great expenses caused by the urgency to repair almost the whole roof of the monastery and church. We had such quantities of snow this winter that all is damaged and must be repaired if a terrible accident is to be prevented. There are several rooms in which the walls have received wide rents owing to the compression of the roof. All this is the sad consequence of the impossibility of making repairs during the last ten years. We saw the gradual deterioration of the building, but the struggle for bare existence made it impossible to hinder its decay.

One of the most distressing instances still remaining is that of an Austrian Carmel, completely stripped like all similar institutions of the funds on which it had mainly depended before the war, and too far from the active currents of life to receive adequate support. Yet even here there continues unabated that marvelous trust in Providence which alone has brought our Catholic Sisterhoods in Germany and Austria safely through these ten years of suffering, dearth and starvation.

New Home Lands for the Jew

THE new quota law restricting immigration closes a period in Jewish history that has extended for over 250 years, says a writer in the *American Israelite*. The new law, as he sees it, "is too restrictive to allow of anything but mere stragglers," as against the 100,000 Jewish immigrants that annually sailed for the United States during the past thirty years. The editor of the *Israelite* himself, introducing an article on the efforts being made by the O. R. T.—the initials of three Russian words meaning "Society for the promotion of agriculture and technical trades among Jews"—says:

Barred by the Immigration Restriction bill from the fulfilment of their hopes in America, thousands of European Jews will endeavor to realize their long-dreamed of opportunity in the vast, undeveloped resources of Russia. In this way they are to have the cooperation of a great international organization, known as the O.R.T., and the support of many notable American Jews, among them Felix M. Warburg, Colonel Herbert Lehman, James Rosenberg and Adolph Lewisohn. They will be taught productive trades, aided to establish themselves in agricultural regions with assistance in the purchase of land, tools, seeds and the advice of agricultural experts, and will be lifted out of European ghettos and crowded towns, where as refugees from war, pogrom, and revolution, they have been kept alive by their dreams of peace and plenty in far-off America.

Various efforts have been made in late years at creating productive Jewish settlements. None of these has been successful. Zionism itself has met with a cold reception on the part of a great proportion of the Jewish people. Perhaps Russia, with its vast possibilities, may prove a more attractive field than Palestine for the European Jew of our day.